He is Omniscient

A Course on the Knowledge and Science of Islam

– 2 –

Knowing the Imams

Volume 5

Guardianship
(Monotheism and Guardianship—
Exegesis of the Verse on Guardianship)

Allamah Sayyid Muhammad
Husayn Husayni Tihrani

Translated
[illegible] Dawlati and [illegible] Rossier

Edited
[illegible] Sayyed Khal[illegible]sr

Series Editor
Seyyed Hossein Nasr

Great Books of the Islamic World

A Course on the Knowledge and Science of Islam
– 2 –
He is Omniscient

Knowing the Imams

Volume 5

Guardianship
(Monotheism and Guardianship— Exegesis of the Verse on Guardianship)

ʿAllāmah Sayyid Muhammad Ḥusayn Ḥusaynī Ṭihrānī

Translated by Rahim P. Dawlati and Salim Rossier

Editor: Seyyed Khalil Toussi

Series editor: Seyyed Hossein Nasr

Great Books of the Islamic World

© 2016 Great Books of the Islamic World

All rights reserved. No part of this book may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the written permission of the publishers.

Printed in the United States of America.

Library of Congress Cataloguing-in-Publication Data
Allamah Hajj Sayyid Muhammad Husayn Husayni Tihrani
Knowing the Imams, Volume 5
• 1. Islam. 2. Shiism. I. Title II. Author

Volume 5
ISBN 10: 1-56744- 562-4
ISBN 13: 978-1- 56744-562- 6

Note: While it is common in Persian or Arabic to place blessings on the Prophet or the Imams (you may find an "as," "s," or "pbh" or something similar after the names of the Imams), it is not common practice in an English text. Readers should just say the phrase of blessings in their heart when they see reference to the Prophet or Imams.

Published by
Great Books of the Islamic World
Distributed by
KAZI Publications, Inc.
3023 W. Belmont Avenue
Chicago IL 60618
Tel: 773-267-7001; FAX: 773-267-7002
email: info@kazi.org www.kazi.org

A Course on the Knowledge and Science of Islam
Knowing the Imams
Volume 5

Including:

1—Linguistic discussion on the meaning of *walāyah*

2—How to attain the status of Guardianship

3—God's Messenger's and the Imams' ontological and legislative presidence

4—Guardianship is Monotheism, and is essential for the world's stability and order

5—The Master of the Faithful Ali Ibn Abī Ṭālib's absolute authority; exegesis of the verse:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ
يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Contents

LESSONS SIXTY-ONE TO SIXTY-TWO 3
Discussion on the Meaning of the Word *Walāyah* 3
ʿAllāmah Ṭabāṭabāʾī's Opinion on What *Walāyah* Means 16
LESSONS SIXTY-THREE TO SIXTY-FOUR 27
How God Communicates with the Believer 27
Traveling the Course of *Walāyah* Necessitates Ignoring Everything except God 29
LESSONS SIXTY-FIVE TO SIXTY-SEVEN 55
The Meaning of God, the Exalted's, Unity 55
All Beings are the Signs and the Manifestation of the Real 57
Man's Journey through the Various Levels of Closeness 63
Avicenna's Opinion on Mystics 70
Qayṣarī's Commentary on Ibn ʿArabī's Discussion on the Perfect Man 72
Shaykh ʿAbd al-Karīm Jīlī's Discussion of the Perfect Man 73
Summary of Ṣadr al-Mutaʾallihīn's discussion on the Perfect Man 77
What Ibn Fāriḍ Says about Divine Names and Attributes in the Perfect Man 80
The Guardianship Is the Base of Any Short-Lasting Requisites and Effects 83
ʿAllāmah Ṭabāṭabāʾī's View on the Guardianship of the Imams 85
Ontological Presidence and Legislative Guardianship 90
LESSONS SIXTY-EIGHT TO SEVENTY-ONE 103
Guardianship Is Monotheism, and It Is Necessary for the Stability of the World 105
The Gold-Chain (*Silsilat al-Dhahab*) Hadiths on Guardianship 111
The Wahhābīs' Deviant Misinterpretation of Monotheism 120
Ibn Ḥajar's Criticism of Ibn Taymiyyah 132
Criticism of Ibn Taymiyyah by Scholars and Historians 133
Wahhābī Failure in Understanding the Truths of the Qurʾan 145

The Story of Brigadier-General Qarīb and a Wahhābī Shaykh 146
The Shaykhī Sect 149
The Problem Caused by Shaykh Ahmad Aḥsā'ī, the Founder of the Shaykhī Sect 155
LESSONS SEVENTY-TWO TO SEVENTY-FIVE 167
The Revelation of the Verse of Guardianship about Imam Ali 167
Islamic Poetry Dating Back to the Beginning of Islam on the Imam's Charitable Donation of His Ring 175
Abū al-Futūḥ's Commentary on the Background to the Revelation of the Verse 182
What Tha'labī's Exegesis Says about the Revelation of the Verse on Guardianship 184
Imam Ali Relies on the Guardianship Verse as Evidence in an Argument Presented to the Hypocrites 203
Imam Ali Refers to the Verse in an Argument Presented to the Muhājir and Anṣār 204
The Shi'a Hadiths on the Guardianship Verse and the Story of the Ring 206
The Features and Value of the Ring He Gave Away 206
Fakhr Rāzī's Challenges to the Explanation and Refutation of His Arguments 211
Endnotes 222
Index 243

Lessons Sixty-One to Sixty-Two
Exegesis of the Verse
هُنَالِكَ الْوَلَايَةُ لِلّٰهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا.

LESSONS SIXTY-ONE TO SIXTY-TWO

In the Name of God, the most Compassionate, the most Merciful

And blessing upon Muhammad and his pure Household, and God's curse on his enemies from now until the Day of Resurrection! There is no power or strength except through the Lofty, Glorious God.

The Wise God says in His Glorious Book:

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا.

...there, "Guardianship" belongs to God, the Real—He is the Best for reward and the Best for consequence (18:44).

Discussion on the Meaning of the Word *Walāyah*

The word *walāyah* ("Guardianship") is an infinitive, or verbal noun. Various derivatives of it appear in the Qur'an, such as

ولي

"protector,"

تولّي

"taking as a friend,"

والي

"governor,"

اولياء

"saints,"

موالي

"kinfolk," and

تولّيت

"you declared your solidarity with..."

Now, let us see what the root meaning is and then discuss the exegesis of the verse.

Miṣbāḥ al-Munīr[1] says

الولي

(*al-wali*) means "nearness"; there are two dialectal forms, the more common of which is *waliyahu, yalīhi*

وليه يليه

with a *kasrah* both in the perfect and present tense, like *ḥasiba, yaḥsibu*

حسب يحسب.

The second, rarely used, form is like *waʿada, yaʿidu*

وعد يعد

for example

وليت على الصبي والمرأة

("I was appointed the child's and the wife's guardian.") The active participle is

والٍ

and the plural is

ولاة

and "a child and wife are under guardianship"

مولي عليه.

Wilāyah and *walāyah*

ولايت

both mean "assistance."

استولي عليه

means "He seized it." *Ṣiḥāḥ al-Lughah*[2] says that *walyun* means "nearness" or "approach." One says:

تباعد بعد ولى

that is, "He moved away after approaching," and

كل مما يليك

that is, "Eat from what is near to you."

ولي

is the opposite of "enemy"; One says:

تولّوه

meaning "They took him as a friend." A

مولى

is a manumitter, freedman, cousin, helper, or neighbor. A

ولي

is an in-law; someone in charge of another's affairs is his

ولي

Wi̲lāyah means "authority." In the sense of "assistance," it can be spelled either *wi̲lāyah* or *wa̲lāyah*. Sībawayh says: "*Walāyah* is the infinitive, but *wilāyah* is the verbal noun, because it is a noun meaning something you have taken charge of or undertaken. When they mean the infinitive, they say *walāyah*."

Aqrab al-Mawārid[3] says:

ولاه وليه يليه

"*Walāhu, waliyahu, yalīhi* can be voweled like *ḍaraba, yaḍribu, ḥasiba,* or *yaḥsibu,* but *walāhu* is rarely used." The infinitive *walyun*

ولى

means "coming nearer" or "approaching."

جلست مما يليه

means "I sat near him."

ولى

also means something occurring immediately after another.

One says *waliya* or *waliya ʿalā,* meaning "He became in charge of [something] and undertook [it]," the absolute object being either *wilāyatan* or *walāyatan*. Both *wilāyah* and *walāyah* can mean being in charge or in authority. *Waliyahu* and *waliya ʿalayhi* both mean "He assisted him," and *waliyahu* can also mean "He loved him," the absolute object being *walāyatan*.

ولى البلد

means "He took charge of the township."

The active participle is

والٍ.

The person in charge of a country and who governs it is called its

والٍ

because he is in charge of managing, commanding, and forbidding the people. The plural form is

ولاة.

Walāʾ means "owning, loving, assisting, being near or being related." *Walāʾah*

ولاءة

means "to be related." *Walāyah* is a verbal noun that can also mean the towns the governor is in charge of. The plural is *walāyāt*

ولايات

Wilāyah means "territory, emirate, sultanate," or the townships the ruler is in charge of. This [form] is post-classical.

Waliyy means "continuous rainfall" or the rain that follows the first spring rain. The plural is *awliyah*

اولية

and the adjective formed by the addition of a suffix is *walawiyy*

ولوى.

Al-Miṣbāḥ says:

> *Waliyy*
>
> ولى
>
> is the active participle of *waliyahu*
>
> وليه
>
> meaning "He undertook it." An example of its use is
>
> اللهُ وَلِيُّ الَّذِينَ آمَنُوا
>
> *God is the Guardian* (Waliyy) *of those who believe* (2:257). The plural is *awliyā'*
>
> اولياء.

Ibn Fāris says:

> Someone who takes charge of another is that other's *waliyy*.
>
> ولى.
>
> *Waliyy* can mean "manumitter," "freedman," "paternal cousin," "[virgin's] guardian," or "friend," male or female. However, the feminine form *waliyyah* can also be used.

Abū Zayd says: "I heard someone from Banī ᶜAqīl refer to God's friends (feminine) as either His *waliyyāt* or *awliyā'* and to His enemies (feminine) as either His *ᶜaduwwāt* or *a'dā'*. *Waliyy* can be a passive participle in a master–servant relationship: a believer is God's servant (*waliyy*)."

Majmaᶜ al-Baḥrayn[4] says

اولى الناس بابراهيم

means the person with the greatest birthright from Abraham or the person most closely related to him. It is derived from *walyun*, meaning "closeness."

In God's words,

هنالك الولاية لله

walāyah means "His being Lord," i.e., on that Day, God will take charge, and everyone will believe in him and disassociate himself from whomever he used to worship.

Walāyah

ولاية

means "assistance," but *wilāyah*, the infinitive of

وليت

means "to be in charge." Alternatively, it is said that they are two different dialectal forms that both mean the same thing. *Al-Nihāyah*[5] says:

> *Walāyah* means "love," but *wilāyah* means being put in charge or authority; the same applies to
>
> ولاء
>
> on the authority of Ibn al-Sikkīt."

A *walī* or *wālin* is anyone who takes charge of the affairs of another, thus becoming that other's guardian.

A *walī* can also be someone who has assistance and help. It can mean someone who manages [another's] affairs. A person who intends to marry off a woman is said to be her *walī*. *Waliyy al-dam* is the next of kin who is entitled to demand a blood-wit.

The sultan is the subjects' *waliyy amr* (in charge of their affairs). Hence Kumayt says about Imam Ali:

ونعم ولى الامر بعد وليه ومنتجع التقوى ونعم المقرب

"What a good ruler he is after the Ruler [God's Messenger], the refuge of piety, and what a good favored one."

According to both Sunnis and Shi^{c}a, God the Exalted's words

أَنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاَةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ.

Your Guardian can only be God; His Messenger, and, those who believe, who establish prayer and give charity while bowing (5:55) were revealed about

Ali Ibn Abī Ṭālib. When a beggar begged from him while he was bowing in prayer, he signaled to [the beggar] with the little finger of his right hand and pointed to the ring on his finger, and the beggar took the ring off his finger. Thaʿlabī narrates this in his exegesis.

Shaykh Abū Ali says:

> It is a long hadith. It says that God's Messenger said:
>
> اللهم اشرح لی صدری، ویسر لی امری، واجعل لی وزیرا من اهلی، علیا اخی، اشدد به ظهری.
>
> "O, God! Expand my chest for me, make my affairs easy for me, and appoint an aide to me from my Household, Ali, my brother, through whom I can strengthen my back'"

Abū Dharr said:

> By God, no sooner had he finished saying this than Gabriel came down and said:
>
> O Muhammad, recite:
>
> إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ.
>
> *Your Guardian can only be God; His Messenger, and, those who believe, who establish prayer and give charity while bowing.* (5:55)

Abū Ali says: "It means that those managing you and in charge of your affairs are God, His Messenger, and those who believe, those described as establishing prayer and giving charity while bowing."

Abū Ali says that Jārullāh[6] says: "The only reason the plural is used, even though one man is the reason for its revelation, is to encourage people to do the same and to show that a believer's generosity ought to be as extremely pursuant of benefaction and kindness as this."[7] Shaykh Abū Ali then says: "It is common in Arabic (*al-lughah*) for the plural to be used to refer to an individual to show how great he is. There is no need for [Jārullāh] to prove this."

Hence, this verse is one of the clearest proofs of the correctness of saying that Ali Ibn Abī Ṭālib was the Noblest Prophet's rightful immediate successor.

It is related that some of God's Messenger's companions gathered together in the Mosque in Medina and said to each other:

If we disbelieve in this verse, we disbelieve in all the others! However, if we believe in this verse, it will come true:

ولكنا نتولى ولا نطيع عليا فيما امر، فنزلت: يعرفون نعمة الله ثم ينكرونها.

However, we will accept Ali's Guardianship but not obey his commands.

Thereafter, *They recognise God's favour, yet they deny it* (16:83) was revealed.

As regards God the Exalted's words

النبي اولى بالمؤمنين من انفسهم

The Prophet has greater authority over the believers than they have over their own selves (33:6), it is narrated on the authority of Imam Bāqir that it was revealed about leadership (*imrah*), meaning that [God's Messenger] has greater authority over them than they have over their own selves. Even if he needs a slave belonging to one of them who needs [that slave], it is permissible for him to take [the slave] from [that person].

Another example is the hadith that says

النبي صلى الله عليه و آله وسلم اولى بكل مؤمن من نفسه وكذا علي من بعده.

"The Prophet has greater authority over any believer than [any believer] has over his own self; the same applies to Ali after him."

God the Exalted says:

ولم يكن له وليٌ من الذل

nor hath He any protecting friend (waliyy) *through dependence* (17:111).

A

وليٌ

is someone who takes another's place in personal affairs for the reason of that other's incompetence—such as a child's or an insane person's guardian. If He had one, He would need him, which is impossible because He is entirely free of any need. Even if it is posited that the guardian needs God, that is circular reasoning. Otherwise, he would be His partner. Both are impossible.

God says [Joseph said]:

انت وليّ في الدنيا والآخرة

You are my Guardian (waliyyi) *in this world and the hereafter* (12:101), meaning "You take charge of my affairs and undertake them in this world and the Hereafter."

He also says:

اللهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

God is the Guardian of those who believe. He brings them out of the darkness into the light (2: 257).

Imam Ṣādiq said:

يعني من ظلمات الذنوب الى نور التوبة والمغفرة لولايتهم كل امام عادل من الله

"He means from out of the darkness of sins into the light of repentance and forgiveness, to the Guardianship of every just Imam from God."

وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ

As for those who disbelieve, their masters are false deities. They bring them out of light into darkness (2:257).

He only means by this that they were in the Light of Islam. However, when they took every unjust leader [who is] not from God, through taking him as master, they moved out of the Light of Islam into the darkness of disbelief, meaning they have to go to Hell with the disbelievers.

Ibn Kathīr's *al-Nihāyah* says:

> One of the Exalted God's Names is *Walī*
>
> ولىّ
>
> meaning Helper. It is said alternatively: the Administrator of all the world's and the creatures' affairs—the Undertaker of them.
>
> One of His Names, Mighty and Sublime is He, is
>
> والى
>
> (*Wāli*) meaning the Owner and Disposer of everything. *Wilāyah* gives the impression of management, power, and action. When they do not all come together, the name *Wāli* does not apply...
>
> The word
>
> مولي

(*mawlā*) appears in many hadiths. It has many possible meanings: lord, owner, master, bestower of favor, manumitter, helper, lover, follower, neighbor, paternal cousin, confederate, party to a pact, in-law,

slave, freedman, or recipient of blessing. It is used in most of these senses in hadiths, so which of these meanings applies depends on the context of the hadith in which it appears.

Whoever takes charge of or undertakes an affair is its *mawlā* or *walī*.

The meaning may depend on which infinitive it is derived from. *Walāyah* is used for familial relationship, assistance, and manumission, but *wilāyah* means being in command or being a freedman. *Muwalāt* means to love. Most of the aforementioned meanings could apply to the prophetic hadith

مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ

"Whoever's Master I am, Ali is also his Master."

Shāfiʿī says:

> He means the Guardianship of Islam, as per
>
> ذٰلِكَ بِأَنَّ اللّٰهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ
>
> *That is because God is Guardian of those who believe and because the unbelievers have no guardian* (47:11).

Omar said to Ali Ibn Abī Ṭālib:

أَصْبَحْتَ مَوْلَى كُلِّ مُؤْمِنٍ

"You have become the Master (*Mawlā*) of every believer."

It is said that the reason for this hadith is that Usāmah said to Ali:

لَسْتَ مَوْلَايَ، إِنَّمَا مَوْلَايَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَقَالَ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ

"You are not my Master; my only Master is God's Messenger!" So he said: "Whoever's Master I am, Ali is also his Master."

Zamakhsharī says the same concerning the words: *walyun*, *walā*, *walī*, and *mawlā*.

Tāj al-ʿArūs[8] says:

> وَلِيٌّ
>
> has many meanings. One of them is
>
> مُحِبٌّ
>
> "someone who loves," the opposite of "enemy." It is a noun derived from

وَالاه

that is, "he loved him." Another is "friend" and another is "helper," from

وَالَاه

in the sense of "he helped him."

Waliya can be either transitive or phrasal (*waliya ʿalā* + something), the absolute object being either *wilāyatan* or *walayātan*. In the alternative, *walāyah* is the infinitive and *wilāyah* is the noun, because it is a noun referring to what you have been put in charge of or undertaken. If they want the infinitive, they say *walāyah*; this is what Sībawayh says.

It is said that *wilāyah* means "territory" or "emirate." Ibn Sikkīt says that *wilāyah* means "sultanate."

After giving various definitions of *mawlā*, he says:

Mawlā and *wali* mean the same thing, namely, "guardian." An example is this hadith:

أَيُّمَا امْرَأَةٍ نَكَحَتْ بِغَيْرِ إِذْنِ مَوْلَاهَا

"Any woman who marries without the consent of her guardian (*mawlāhā*)..." Some narrate it as

بِغَيْرِ إِذْنِ وَلِيِّهَا

"...without the consent of her guardian (*walihā*)."

Ibn Salām narrates on the authority of Yūnus:

إِنَّ الْمَوْلَى فِي الدِّينِ هُوَ الْوَلِيُّ

that is, wherever in religious affairs

وَلِيٌّ

is used, it means *Mawlā*, i.e. Master, Chief, or whoever is in charge of the affair. As God the Exalted says:

ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَىٰ لَهُمْ

That is because God is Guardian of those who believe and because the unbelievers have no guardian (47:11).

Another example is this prophetic hadith:

مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ، أَيْ مَنْ كُنْتُ وَلِيَّهُ

"Whoever's Master (*mawlā*) I am, Ali is [also] his Master," i.e. his *walī*.

He then says:

> One of the many meanings of *Walī*, as one of God's Names, is "Helper." In the alternative, it is said that it means
>
> المتولي لامور العالم القائم بها.
>
> the One in charge of all the world's affairs and the Undertaker of them. It is also said that here *walī* means *wālin* in the sense of Owner and Disposer of everything.

Ibn Athīr says: "*Walāyah* has a sense of management, power, and action. Anything that does not have all three cannot be called a *wālin*."

An orphan's *walī* takes care of his affairs and fosters him. A woman's *walī* is whoever oversees the matter of her getting married. It is not acceptable for her to consent to marriage without his permission. The plural form of *walī* is *awliyā'*.

Walī is an active participle of the *fa'il* form, meaning someone who constantly performs acts of obedience to God, without interrupting them with any disobedience or sin. Alternatively, it is a passive participle, meaning someone onto whom God's favors constantly pour.

Lisān al-'Arab[9] cites the same extracts from Ibn Athīr's *Nihāyah* and from *Tāj al-'Arūs* that we do, so we will not repeat them.

Rāghib Iṣfahānī says in *al-Mufradāt*:[10] "*Walā* and *tawālin* both mean two or more things occurring without anything else that is not of their kind coming between them. It is metaphorically used to mean locative, relative, religious, amical, coadjutant, or doctrinal closeness."

Wilāyah means victory, but *walāyah* means taking charge of an affair. Alternatively, it is said that *wilāyah* and *walāyah* are [just two alternative vowelings] like *dilālah* and *dalālah* ("signification") and that the true meaning of both *wilāyah* and *walāyah* is taking charge of an affair.

Walī and *mawlā* are both used to mean the same thing. It is said they can have an active participle meaning, equivalent to

موالي

("he who loves") or a passive participle meaning, equivalent to

موالى

("beloved").

A believer is said to be God's *walī*, but never His *mawlā*. However, God can be called both the believers' *Walī* and *Mawlā*.

Examples of the former (as an active participle), are these verses:
1. *God is the Guardian of those who believe.*

اللهُ وَلِيُّ الَّذِينَ آمَنُوا

2. *Indeed, my Guardian is God.*

إِنَّ وَلِيِّيَ اللهُ

3. *God is the Guardian of the believers.*

وَاللهُ وَلِيُّ الْمُؤْمِنِينَ

4. *That is because God is the Guardian of those who believe* (47:11).

ذَٰلِكَ بِأَنَّ اللهَ مَوْلَى الَّذِينَ آمَنُوا

5. *...most excellent is the Master and most excellent is the Helper.* (8:40; 22:78)

نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

6. *Hold fast to God. He is your Guardian; how excellent the Guardian* (22:78).

وَاعْتَصِمُوا بِاللهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ

7. *Say: "O you who are Jews, if you claim that you to the exclusion of other people are God's friends..."* (62:6).

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ

8. *...and if you back up each other against him, then surely God is his Guardian* (66:4).

وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللهَ هُوَ مَوْلَاهُ

9. *Then are they sent back to God, their Master, the Real* (6:62).

ثُمَّ رُدُّوا إِلَى اللهِ مَوْلَاهُمُ الْحَقِّ

God says

وَالٍ

in the sense of *walī* in

وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

and besides Him they have no protector (13:11).

Rāghib then cites many Qur'anic verses in which the noun *walī* appears, saying Guardianship belongs to no one else but God and forbidding taking the Jews as masters, or God's enemies as masters; he also cites many verses in which many of the derived forms occur, along with their meanings.

In any case, we have tried to present to you everything that is relevant from grammar books on the meanings of this word and its derivatives so that the intelligent, perspicacious reader can understand and know how it is used. All twenty-one meanings of the words *wilāyah, walī, mawlā* and so on, as cited in *Tāj al-ʿArūs*, ultimately revolve around the root meaning of *walāyah*. Other meanings are metaphors derived from that root meaning or the root meaning taken into consideration in conjunction with another particular.

The root meaning according to Rāghib in *Mufradāt*, under the article *walyun* is: "*Walā*ʾ or *tawālin* both mean two or more things occurring, without anything else that is not of their kind coming between them. That is, there is no cover, impediment, gap, separation, dissimilarity, or distinction between them, such that if anything were between them, it would be of the same kind, not any other."

For example, the station of a servant's oneness with his Lord where there is no physical, incorporeal, or spiritual veil between them is called *walāyah*.

The oneness between lover and beloved, narrator and narration, pursuer and quarry, such that there is no separation between them, is also called *walāyah*.

Hence, God is absolutely *Walī* to all creatures in the world of genesis, and all the creatures, without any exception, are *waliyyah* to God, because there is no veil between God, the Lord, and the creatures unless they put up a veil. Scripturally and gnostically speaking, closeness to the Real is exclusive to those who have left behind all latent disbelief, ripped all the spiritual veils, and settled on the correct point and true servitude.

By this criterion, both sides can be said to be *walī*; that is, distinction and separation between them is gone, and sameness (*huwahuwiyyah*) ensues.

This is true *walāyah*. From here we see that all the signs and attributes of *walī*, in the sense of the subject, can be seen in the *walī*, in the sense of the object, as when an object's reflection appears perfectly in a mirror, without the slightest defect.

All derivations of *walī* and all the meanings of the word that have been cited above revolve around this criterion; because *walāyah* is conditional upon nearness, there are various kinds of nearness, but *walāyah* is there in every kind of nearness along with whatever particularization there may be.

Thus, it is not correct to say that *walī, walāyah, mawlā*, and derivations thereof are used synonymously. On the contrary, the word is used univocally because a certain particularity of closeness within the

general meaning of closeness is taken into consideration via the context of the state or wording. Hence, every usage of it is non-metaphorical.

Thus, whenever we encounter the words *walī*, *walāyah*, *mawlā*, and so on, and there is no clue in the context as to which particularity is intended, we must apply the general unqualified meaning to determine what is intended by the word. For example, if it is said: "*Walāyah* belongs to God," we have to say that it means that God is with all beings. If it is said that a certain individual has attained the position of *walāyah*, we have to say that he has reached a level of wayfaring, initiation, gnosticism, and divine presential knowledge such that every single spiritual barrier is gone between him and the Real, that is, all pharaonic and lordly impurities have melted away within him, and he has attained the position of absolute servitude to the Real.

Thus, it is clear from the above that wherever the words *walāyah* or *walī* are used, there is a kind of unity between two things, for example between a master (owner) and a slave. This relationship links and binds them together. That is why they are both called *walī*—the same applies to the relationship between master and servant, bestower and recipient of blessing, manumitter and freedman, the two parties to a pact or treaty, and to the lover and beloved.

An in-law is called a *walī* because he is considered to be part of the family because of the relationship arising from marriage. A neighbor is a *walī* because certain rules and deferences apply by reason of his living close by; and a paternal cousin is a *walī* because he is a close relative and shares the collective responsibility of paying compensation for manslaughter, and many of the same rules apply to him as to one's brother and aides.

ʿAllāmah Ṭabāṭabāʾī's Opinion on What *Walāyah* Means

Whenever there is a particular clue in the context that one of the above-mentioned meanings is intended, we must construe the word accordingly. Otherwise it just springs to mind that the speaker means *walāyah* in the general sense. Obviously proprietary right of administration, being in charge, and undertaking the client's affairs are resultant of *walāyah*, but are not its true essence or meaning; when people sometimes define *walāyah* as governance or being emir, sultan, monitor, or guard, they only do so on the basis of things concomitant with the meaning as opposed to the true meaning.

That is why our esteemed Master, His Eminence, sign of the Truth and gnosis, the late Ayatollah Ṭabāṭabāʾī, may God bestow

upon us of his pure blessing, states in his treatise *al-Walāyah*[11] and in *Tafsīr al-Mīzān* that:

الْوَلَايَةُ هِيَ الْكَمَالُ الْأَخِيرُ الْحَقِيقِيُّ لِلْإِنْسَانِ وَإِنَّهَا الْغَرَضُ الْأَخِيرُ مِنْ تَشْرِيعِ الشَّرِيعَةِ الْحَقَّةِ الْإِلَهِيَّةِ.

"*Walāyah* is man's true ultimate perfection and the ultimate goal and purpose behind legislation of the righteous divine *sharia*."

He says in his exegesis:

> Even though they give various definitions of *walāyah*:
>
> لَكِنَّ الْأَصْلَ فِي مَعْنَاهَا ارْتِفَاعُ الْوَاسِطَةِ الْحَائِلَةِ بَيْنَ الشَّيْئَيْنِ بِحَيْثُ لَا يَكُونُ بَيْنَهُمَا مَا لَيْسَ مِنْهُمَا.
>
> the fundamental meaning is the removal the barrier between two things, such that nothing that is not of their kind comes between them.

Later, it was metaphorically borrowed to mean one thing's closeness to another, in terms of relationship, place, station, friendship, or some other form of closeness.

That is why both parties to a relationship of *walāyah* are called *walī*; both are close through the same thing. Hence, God, the Glorified, is the Master (*Walī*) of His believer servant (*walī*), because He undertakes his affairs, manages him, directs him to the Straight Path, commands him to do what should be done, forbids him from doing what should not, and assists him in this world and the Hereafter.

A true believer is also a *walī* (servant) to his Lord because he undertakes to obey His commandments and prohibitions, and receives all His spiritual blessings—guidance, the granting of success, support, and direction—and what follows these: being sent to heaven and [His] Pleasure.

God's *awliyā'* are the believers, in any event, because God promises Himself as Guardian to them in their spiritual life by telling them:

وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

and God is the Guardian of the believers (3:68).

Sūrat Yūnus (Jonah) says:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Now surely God's friends—they shall have no fear, nor shall they grieve (10:62).

After this verse, there is another that explains what God's friends (*awliyā'*) means:

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

those who believed and continued to be pious (10:63), which means that "friends" (*awliyā'*) cannot apply to all believers, about many of whom God says:

وَمَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ إِلَّا وَهُم مُّشْرِكُونَ

and most of them do not believe in God without attributing partners (12:106).

For, the following verse:

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

says that they have belief, and indicates that they still have the self-restraint that they had before they became believers:

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

The verb "to be" in the perfect tense plus the verb in the imperfect tense, after the conjunction, shows that they were self-restrained before they believed. Obviously piety cannot come before initial belief. On the contrary, they come close to each other or belief comes first, especially if the piety is continued. This belief has to mean a higher level of belief than initial belief. Volume 1 of this book says by way of exegesis of *Sūrat al-Baqarah*, verse 130: "There are various levels of belief, Islam, polytheism, and disbelief, some higher than others."

The first level of Islam is to utter the two declarations of faith and ostensibly submit, followed by the first level of belief, which means vaguely submitting in one's heart to what the two declarations of faith mean, even if one's beliefs are not yet all correct.

That is why it is possible for one to believe but still be a polytheist in some respects. As God says:

وَمَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ إِلَّا وَهُم مُّشْرِكُونَ

...and most of them do not believe in God without attributing partners (12:106).

The servant's belief then continues becoming purer and growing until his submission to God applies to everything—as we know, everything's fate is up to Him.

The more the level of one's submission improves and increases, belief commensurate with it means surrender to everything concomitant to that level until the servant submits to the true meaning of his Lord's divinity; he stops being angry or objecting, and does not become angry with any of His decrees, apportionment, or rulings or object to anything He wills. With this level of belief comes certainty in

God and everything attributable to Him. That is perfect belief, through which the servant's servitude to God becomes complete.

God, the Highest, has stated:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا.

But no, by your Lord, they will not believe until they make you judge of what is in dispute between them and find within themselves no dislike of what you decide, and submit with full submission (4:65).

It is this level of "belief" to which *those who believed and continued to be pious* most likely refers, because it is belief preceded by continuing piety. The first level of belief is not.

Furthermore, saying about those who have this belief:

لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

they shall have no fear, nor shall they grieve indicates that it means the very highest level of belief through which the servant becomes a true servant and possession, and believes that sovereignty is God's alone without any partner, and nothing is his own, such that he should be upset by losing it or afraid of missing it.

It is because fear is only ever accidental to one's self on account of expectation of harm attributable to one's self, and grief only strikes when losing something one loves or when something that one hates happens, the benefit or harm of which is attributable to one's self. That is only true if a person thinks he owns anything or has a right to something he fears for, or would be sad to lose, such as property, children, status, or anything else like that. A person does not fear for anything or become sad about losing anything that is unrelated to him one way or another.

Whoever believes that everything belongs to God absolutely, and that no one shares His property, does not think he owns or has a right to anything to fear for or be sad about.

This is exactly what God says about His friends:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.

Now surely God's friends—they shall have no fear nor shall they grieve (10:62).

So they fear nothing and do not grieve over anything either in this world or the Hereafter, unless God wills. He wills that they fear their Lord, and that they grieve not over any of His blessing that they have missed. This is all surrender to God.

After an eloquent discussion on God's friends not fearing or grieving, logically proving that the context shows that they alone have these two characteristics and that this verse explains their station, ᶜAllāmah concludes:

> This verse proves that this description is exclusive to a particular group of believers who are set apart from everyone else by having this higher level of belief, unique to them and not shared by any other believers, because they are described as
>
> الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ
>
> *those who believed and continued to be pious.*

God's friends not fearing anyone else apart from God and not grieving does not mean that they are unable to distinguish between good and evil, benefit and detriment, safety and danger, hardship and ease, joy and pain, blessing and disaster. Human intellect and indeed animal instinct cannot accept that they are all the same. On the contrary, it just means that they do not believe that any-thing else apart from God has any independent effect and believe that God alone owns and rules. So they are only fearful of Him or for what He loves or wants them to be cautious of, or grieve over.

Perfect Monotheism restricts true ownership to God, the Glorified and Exalted, so nothing else has any autonomous effect, such that it should be loved, hated, feared, grieved over, rejoiced over, worried over, or anything else like that.

Someone immersed in Monotheism only grieves, loves, or hates for God's sake.

Thus, there is no contradiction between saying that someone only fears God and saying that he fears many things that are harmful to him or is wary of many things that he hates. Understand this.[12]

The exegesis titled *Bayān al-Saᶜādah* says, concerning the meaning of *walāyah/wilāyah*, and this by way of summarizing ᶜAllāmah's detailed exegesis of the verse

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ

> *Walāyah* means disposal, assistance, and upbringing, but *wilāyah* means authority or command. It can be recited either way. *Hunālika* is a demonstrative presentative referring to place. It means a level of the soul linked to a place, i.e. that state in which all the soul's hopes are cut off except God. It becomes clear that Guardianship is God's alone, showing that He alone is Real. That is why His Guardianship is eternal, but anyone else's is void.

Thus, describing Him as Real suggests that everything else is false.[13]

ᶜAllāmah himself says by way of exegesis of *Sūrat al-Kahf* ("The Cave"), verse 44—

هُنَالِكَ الْوَلَايَةُ لِلّٰهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا.

There, "Guardianship" belongs to God, the Real—He is the Best for reward and the Best for consequence (18:44): "The majority read it as *walāyah*, but it can also be read as *wilāyah*. Both mean the same."

Exegetes say that the demonstrative presentative *hunālika* refers back to

اُحِيطَ بِثَمَرِهِ

And his fruit was beset (18:42), meaning in that place or at that very time—that of destruction—Guardianship is God's alone.

Alternatively,

وَلَايَة

means assistance, that is, God helps man when he is beset by disaster, and has no other means and no one else to help him but God.[14]

This interpretation is true in itself, but does not fit the intended meaning of the verses, which is to show that everything is God's. He is the Creator of everything and the Planner of everything. Nothing but mirage or life's embellishment belongs to anyone else, as a test or trial.

If it were as they claim, it would have been more appropriate to describe God as Powerful, Mighty, Able, Dominant, or another [of His Names], not as the Real, which is the opposite of false.

Furthermore, there would be no clear explanation and it would not be appropriate to say He is *the Best for reward, and the Best for consequence.*

The correct explanation, though God knows best, is that *walāyah* means managerial ownership, which is the same meaning shared by all the other derivatives, as discussed in the exegesis of

إِنَّمَا وَلِيُّكُمُ اللّٰهُ وَرَسُولُهُ

Your Guardian can only be God; His Messenger... (5:55).

This means that when man is beset by disaster, when means cease to have any effect, it becomes clear that man is powerless, man who thought that he was autonomous and independent; God is in charge of and regulates him, because He is the God of Truth. In reality, He alone regulates and has any effect.

Anything else claimed to be His partner in planning or having any effect is inherently powerless, and only has whatever effect God allows it and gives it. It has no real autonomy apart from the nominal autonomy that people mistakenly believe they have. It is inherently false and only becomes real through God. God is inherently Real and has no need for anything else.

In any case, if we compare God to the means falsely claimed to be His partners in producing any effect (though God is beyond comparison), God's reward is better because He gives a true reward to whoever serves Him, whereas they give whoever serves them a false ephemeral reward, which in events is also from God and with His permission.

God is also best for consequence, because He is the constant Real that never ends or disappears. His Majesty and Nobility never change. They, in contrast, are changeable, made by God as an embellishment for life on this world, [an embellishment] with which people are infatuated and to which their hearts become attached, until the decree reaches its appointed time, and God turns the world into unvegetated earth![15]

It must be pointed out that *wilāyah* does not appear in the Glorious Qur'an, according to the most commonly accepted reading, whereas *walāyah* does, twice: once in this lesson's verse, and again in *Sūrat al-Anfāl* ("The Spoils"):

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوا وَّنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُم مِّن وَلَايَتِهِم مِّن شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنِ اسْتَنصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Surely those who believed and fled (their homes) and struggled hard in God's way with their property and their souls, and those who gave shelter and helped—these are guardians of each other; and (as for) those who believed and did not fly, not yours is their guardianship (walāyatihim) *until they fly; and if they seek aid from you in the matter of religion, aid is incumbent on you except against a people between whom and you there is a treaty, and God sees what you do* (8:72).

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا

means the first migrants who had migrated before the revelation of this chapter, but

وَالَّذِينَ آوَوا وَّنَصَرُوا

means Medina's *Anṣār* (Helpers), who had given shelter to the Messenger and to those who had migrated with him. At that time, these two groups were the only Muslims, apart from a few who had embraced Islam, but not migrated, remaining instead in Mecca.

In this verse, God assigns *walāyah* between the migrants and Helpers, between fellow migrants, and between fellow Helpers. This *walāyah* means inheritance, assistance, and protection.

Therefore, the *walāyah* of any unbeliever who becomes a believer and migrates is binding. Thus, they are all *walī* to each other. That means, every migrant is a *walī* to his fellow migrants, every Helper is a *walī* to his fellow Helpers, every migrant is a *walī* to his fellow Helpers, and every Helper is a *walī* to his fellow migrants.

As ᶜAllāmah Ṭabāṭabāʾī says, there is nothing in the context that diverts (*ṣarf*) the meaning of the verse to inheritance because of having been made each other's brothers, which the Prophet did to the migrants and Helpers straight after the move. They followed this practice until it was repealed by...*blood relations*... (33:6).[16]

Proof that *walāyah* is meant generally in this verse is the exception made for assistance: *and (as for) those who believed and did not fly, not yours is their guardianship* (walāyatihim) *until they fly; and if they seek aid from you in the matter of religion, aid is incumbent on you.*

In any event, because we cannot apply the general, literal meaning of *walāyah*, which is general removal of impediment, we are forced to construe it in accordance with the general meaning that is closest to the literal one, namely inheritance, assistance, and protection from harm.

In summary, we conclude that the literal meaning of *walāyah* is when two or more things occur without anything that is not of their kind coming between them. Next, it was borrowed to refer metaphorically to locative, relationary, and other kinds of nearness, according to Rāghib. However, the ᶜAllāmah, after emphasizing the correctness of this meaning in various contexts, says:

> It is likely that people would first have thought of bodies, places, and times as close in the sense of *walāyah* and only later thought of various intangible things as close, contrary to what Rāghib says. Study of primitive man proves that man thought about and concerned himself with tangible things first, and only later started thinking about categoriae and meanings, positing them and disposing of them.[17]

Now, we are not concerned with the differences between the two, even though our teacher's opinion is correct and supported by both

experimental and sensory proof. However, on the basis of both theories, *walāyah* means the same thing, namely, the removal of any impediment between two things such that nothing else comes between them. Thus, wherever it is said that *walāyah* is God's alone, God is the *Walī* or *Mawlā*; it means that there is no creationary or legislative intermediary between His Holy Essence and any of the contingent beings. Nothing that exists can be an autonomous chamberlain (*ḥājib*) or intermediary in linking His Essence, Light, or Beautiful or Majestic Attributes to the creatures.

Any hypothetical barrier or intermediary comes from Him alone, and no one else. It has an instrumental, mentally posited meaning and not an autonomous meaning. When we say: "God's Messenger is God's friend (*walī*)," "Ali is God's friend," and "the infallible Imams are God's friends," it means that they have reached a station of gnosis and presential knowledge unreached by others, where there remains no veil or separation between them and their Lord apart from their selves and their existence. If there is a veil, it is their existence itself, but it is the closest veil and means for effusion [of blessing] onto His creatures.

This applies equally to ontological presidence (*wilayah takwīniyyah*) and legislative Guardianship (*wilāyah tashrīʿiyyah*), or in other words, to true, rightful Guardianship and that which is mentally posited; because concomitant with true closeness—as opposed to metaphorical or mentally posited closeness—is being an intermediary for blessing and metaphysical regulation. This is something natural and involuntary, or necessary, that their holy selves have attained. Obviously, they also have mentally posited and legislative Guardianship.

Praise be to God, we have finished explaining what *walāyah* means. We can now, in the next lessons, discuss qualitatively the Guardianship those great ones have—God-willing.

Lessons Sixty-Three to Sixty-Four
Exegesis of the Verse
أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

LESSONS SIXTY-THREE TO SIXTY-FOUR

In the Name of God, the most Compassionate, the most Merciful

And blessing upon Muhammad and his pure Household, and God's curse on his enemies from now until the Day of Resurrection! There is no power or strength except through the Lofty, Glorious God.

The Wise God states in His Glorious Book:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ،
الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ،
لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

Now surely God's friends—they shall have no fear, nor shall they grieve, those who believed and continued to be pious, they shall have good news in this world's life and in the hereafter. There is no changing God's words; that is the mighty achievement (10:62–64).

How God Communicates with the Believer

In these verses, we gather from the context of

أَوْلِيَاءَ اللَّهِ

being qualified by

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

that Divine Guardianship is not just achieved through basic belief. Rather, it is attained through reaching higher levels of piety and virtue; therefore, it is a kind of strong belief attained after initial belief and practice, remaining pious, and consistently being righteous over a long period of time. The belief becomes stronger and stronger because of consistency, practice, and piety, until the sensory veils, put up between the Honorable and Exalted Creator and His servant, become weaker and weaker, his attraction to the material world disappears completely, and there remain no veils between God and the creature. This is what Guardianship means and how to reach that level.

Guardianship has two pillars: God and His servant. God is the *Walī* and the servant is also called a *walī*, God through being Lord and

acting and the servant through servitude and receiving. This is Divine *walāyah*, because the screen between God and His servant is removed.

Conversely there is closeness (*walāyah*) to Satan, which is the removal of the veil between a sinful transgressor and Satan. Satan manages, regulates, and disposes of his affairs, and all kinds of veils are removed between them: Satan is always active and the wretched person is receptive. Satan is his *walī* and he is also Satan's *walī*.

Of course, it is a great loss for Satan to be one's master, always interfering in one's affairs

وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا.

...and whoever chooses Satan as a friend, instead of God, shall indeed suffer a manifest loss (4:119).

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ. فَرِيقًا هَدَى وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمُ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ.

Say: My Lord has enjoined justice, and set upright your faces at every time of prayer and call on Him, being sincere to Him in obedience; as He brought you forth in the beginning, so shall you also return. A part has He guided aright and (as for another) part, error is justly their due, surely they took the devils as guardians instead of God, and they think that they are followers of the right (7:29–30).

إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ.

We have indeed made the devils guardians of those who do not believe (7:27).

Satan invites man to obscene acts, unlawful acts, ostentation, haughtiness, and disbelief, and leads man to loss and abjectness. He promises man everlasting life, and makes him afraid of losing his wealth and facing hardship. On the other hand, God commands His slave to do justice, good deeds, and decent acts, hold to Monotheism and gnosis, and become immersed in Him, and He guides him to these practices. He promises eternity in the Hereafter, eternal life, and meeting Him, and self-annihilation in God's Most Beautiful Names, most sublime Attributes, and Holy Essence, and warns man away from a meaningless life, vainness, and haughtiness—He invites man to the abode of peace and cradle of happiness.

That is why the only way is to keep away from Satan and his ideas and thoughts, not to follow his commands to be haughty and ostentatious, and instead pursue true mysticism, move towards meeting God, abstain from worthless delight and enjoyment, and call:

"God is too Great [to be described]" and take the right steps towards the Almighty's peace and Amnesty. This is only attained by forgetting multitudes, remembering and mentioning God, always thinking about Him, weeping over being separated from God, and burning over being away from God, the Almighty.

Traveling the Course of *Walāyah* Necessitates Ignoring Everything except God

How beautifully this verse explains this truth—that the only way to be close to God is to remember and mention Him always; forgetting the remembrance of God is the main reason for falling into the abyss of deviation.

فَأَعْرِضْ عَنْ مَّن تَوَلَّىٰ عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ۝ ذَٰلِكَ مَبْلَغُهُم مِّنَ الْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَىٰ

Therefore turn aside from him who turns his back upon Our reminder and does not desire anything but this world's life. That is their goal of knowledge; surely your Lord knows best him who goes astray from His path and He knows best him who follows the right direction (53:29–30).

First of all, in these verses we see that the mean and lowly life of this world, passions and fashions, and void thoughts and useless plans all distract us from remembrance of God.

Secondly it makes us understand that there is no absolute knowledge and perfection in this temporary stage. This short stop is for the narrow-minded and those who pursue trifles—the utmost knowledge and the perfection of those who always remember God is elsewhere, not at this temporary stage.

Thirdly it says that these people are lost, and God knows them better than they know themselves. It also tells us that in contrast to these ignorant people are those who are always busy in remembering and glorifying God. They are the prosperous ones; God is also aware of them. Therefore, this verse clearly shows that deviation from God's path comes from not remembering Him. On the other hand, becoming closer to God is achieved by constantly remembering Him. Therefore, remembrance of God is the only way to reach the level of closeness (*walāyah*).

The verses of chapter 102, *al-Takāthur* ("Rivalry in Worldly Gain"), clearly relate that paying attention to the affluence of this world deprives man of meeting his Beloved, entering His paradise, and enjoying closeness (*walāyah*) to Him. Therefore, attainment of

blessed closeness and entry to the wide open, uncovered, unveiled, peaceful, Divine amnesty comes from ignoring the affluence and ornaments of this world; as He says:

أَلْهَىٰكُمُ التَّكَاثُرُ • حَتَّىٰ زُرْتُمُ الْمَقَابِرَ • كَلَّا سَوْفَ تَعْلَمُونَ • ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ • كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ • لَتَرَوُنَّ الْجَحِيمَ • ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ • ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ.

Rivalry for wealth diverts you until you visit the graves. Nay! You will soon know. Again, nay! You will soon know. Nay, would that you knew with a sure knowledge! You should most certainly have seen hell. Then you shall most certainly see it with the eye of certainty. Then on that day you shall most certainly be questioned about the boons (102:1–8).

Through God's power and strength, we proved in volume eight of *Knowing the Resurrection* that *the boons* means inseparable closeness (*walāyah*). Wherever the Holy Qur'an mentions boons or blessing, it means inseparable closeness (*walāyah*). In this case, we see that the verses of this chapter *al-Takāthur* ("Rivalry in Worldly Gain") treat rivalry over all worldly gain: children, wives, wealth, and property, and even knowledge and position, come from not remembering His Oneness. It therefore leads to nothing but loss and blocks the main road to blissful closeness. And consequently, someone who pursues worldly desires will be questioned over his missing out on closeness.

This blessing, that is, inseparable closeness, means lifting the veil of duality and reaching the level of mere servitude. It is the level of ignoring affluence and ridding oneself of worthless wishes and desires; clearly it is only attained by remembering the Almighty God. Therefore, constantly thinking about God leads to the emergence of the light of truth and takes one to the level of inseparable closeness.

Moving towards God is only possible through lifting carnal veils, ignoring worldly pleasures, and doing away with lust and passions. God, the Glorified and Exalted, says:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيٰوةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا.

And withhold yourself with those who call on their Lord morning and evening desiring His goodwill, and let not your eyes pass from them, desiring the beauties of this world's life; and do not follow him whose heart We have made unmindful to Our remembrance, and he follows his low desires and his case is one in which due bounds are exceeded (18:28).

Another blessed verse says:

وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا.

and devote yourself to Him with (exclusive) devotion (73:8).

It means that anyone visiting God's Shrine must sever his connection to everyone and everything but God, and set out the path of sincerity, pursuing nothing but God's pleasure. Otherwise, he will not reach his destination. As it is stated:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ.

Say: If you love God, then follow me. God will love you and forgive you your sins (3:31).

Forgiveness of sins comes from removing the causes that contaminate the soul, and God's love means the breaths that come to a believer and always draw him towards God.

We should know that there are three kinds of worship: one, out of desire for Heaven; two, out of fear of Hell; and, three, out of love for God, to become closer to Him and meet Him, but not out of desire or fear.

Therefore, worship, prayer, and all the activities of the third group—the devotees of God, whose ultimate aim and destination is only to achieve inseparable closeness and sincere servitude—must be for the love of God, the Highest.

It is because the best that the first and second group can achieve is either to reach ease or escape punishment. Therefore, it is just reaching for one's soul desire, and caring about God only for this or that reward. God is considered to be a means to success and a help for one to achieve one's wishes and desires. Obviously a means *qua* means is not a final goal, but is only an intermediary goal. Thus, worship like this is not really worship of God. Instead, it is to achieve one's soul's desire!

True worship is the third category: that which is practiced by those who seek inseparable closeness.

Muhammad Ibn Yaʿqūb Kulaynī relates from Ali Ibn Ibrāhīm, from his father, from Ibn Maḥbūb, from Jamil, from Hārūn Ibn Khārijah, from Imam Jaʿfar al-Ṣādiq:

قَالَ: إِنَّ الْعِبَادَ ثَلَاثَةٌ: قَوْمٌ عَبَدُوا اللهَ عَزَّ وَجَلَّ خَوْفًا، فَتِلْكَ عِبَادَةُ الْعَبِيدِ، وَقَوْمٌ عَبَدُوا اللهَ تَبَارَكَ وَتَعَالَى طَلَبَ الثَّوَابِ، فَتِلْكَ عِبَادَةُ الْأُجَرَاءِ، وَقَوْمٌ عَبَدُوا اللهَ عَزَّ وَجَلَّ حُبًّا لَهُ فَتِلْكَ عِبَادَةُ الْأَحْرَارِ، وَهِيَ أَفْضَلُ الْعِبَادَةِ.[18]

There are three kinds of worshipers. The first is people who worship God, the Honorable and Exalted, out of fear. That is the worship of slaves. Another group worships God, the Exalted, seeking reward. That

is the worship of wage-earners. Another group worships God, the Honorable and Exalted, out of love for Him. That is the worship of the free, and it is the best worship.'

Nahj al-Balāghah says:

إِنَّ قَوْماً عَبَدُوا اللهَ رَغْبَةً، فَتِلْكَ عِبَادَةُ التُّجَّارِ، وَإِنَّ قَوْماً عَبَدُوا اللهَ رَهْبَةً، فَتِلْكَ عِبَادَةُ الْعَبِيدِ، وَإِنَّ قَوْماً عَبَدُوا اللهَ شُكْراً فَتِلْكَ عِبَادَةُ الْأَحْرَارِ.[19]

"One group worships God out of desire. That is the worship of traders. Another group worships God out of fear. That is the worship of slaves. Another group worships God out of gratitude. That is the worship of the free."

Ṣadūq narrates via his chain from Yūnus Ibn Ẓabyān in *al-Khiṣāl*:

قَالَ: قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: إِنَّ النَّاسَ يَعْبُدُونَ اللهَ عَزَّوَجَلَّ عَلَى ثَلَاثَةِ أَوْجُهٍ: فَطَبَقَةٌ يَعْبُدُونَهُ رَغْبَةً فِي ثَوَابِهِ، فَتِلْكَ عِبَادَةُ الْحُرَصَاءِ وَهُوَ الطَّمَعُ؛ وَآخَرُونَ يَعْبُدُونَهُ فَرَقاً مِنَ النَّارِ، فَتِلْكَ عِبَادَةُ الْعَبِيدِ وَهِيَ الرَّهْبَةُ؛ وَلَكِنِّي أَعْبُدُهُ حُبّاً لَهُ عَزَّوَجَلَّ، فَتِلْكَ عِبَادَةُ الْكِرَامِ وَهُوَ الْأَمْنُ لِقَوْلِهِ عَزَّوَجَلَّ: «وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ»، وَلِقَوْلِهِ عَزَّوَجَلَّ: «قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ»، فَمَنْ أَحَبَّ اللهَ أَحَبَّهُ اللهُ عَزَّوَجَلَّ وَمَنْ أَحَبَّهُ اللهُ عَزَّوَجَلَّ كَانَ مِنَ الْآمِنِينَ.[20]

[Imam Ṣādiq said:] People worship God, the Honorable and Exalted, in three ways. One class worships God out of desire for His reward. That is worship by the avaricious, that is, the greedy. Others worship Him to escape Hell. That is worship by slaves, that is, fear.

However, I worship God out of love for Him.

عزوجل

That is worship by noblemen, and it is safety, because He

عزوجل

says: *and they shall be secure from terror that day* (27:89). God

عزوجل

also says: *Say: If you love God, then follow me. God will love you and forgive you your sins* (3:31).

Thus, God

عزوجل

loves whoever loves Him; and whoever loves God

عزوجل

is safe.

True worship is inconceivable without devotion to God. That is why devotion multiplies through constant worship until this devotion gradually becomes a proclivity. Even though there are many verses and hadiths on this principle, it is also rational, because love and affection towards anything generates attachment to it, and action implants this love in one's heart. Once love for that thing is embedded in the heart, with time it becomes stronger and more manifest, with all its effects becoming apparent.

Before long, a believer turns to his real beloved and finds his Creator, knows Him, and above all, believes that everything is in and with God. When this happens, worship will be on target, because until such a time as worship is instinctive and presential, it is just cosmetic and not true worship of the object of worship, because the believer's object of worship is just a limited mental, theoretical image. What that image is of is also externally (*fi al-khārij*) imaginary and limited and not the true object of worship and the intended goal, but instead something else.

In truth, this kind of worship should be unacceptable to God, the Exalted Real. However, because of His Generosity and Mercy He accepts it. As He says:

وَلَوْلَا فَضْلُ اللهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَى مِنْكُمْ مِنْ أَحَدٍ أَبَدًا.

and were it not for God's grace and Mercy upon you, not one of you would have ever been pure (24:21).

Therefore, gnostics and those closest to Him never worship Him via mental images of Him. Instead, they exclusively worship the true essence of their Lord—they call God presentially, without seeing, but feeling Him:

سُبْحَانَ اللهِ عَمَّا يَصِفُونَ إِلَّا عِبَادَ اللهِ الْمُخْلَصِينَ.

God is free of what they ascribe, save God's protégé servants (37:159–160).

The only way to reach this goal is to open the heart to remembrance of God all the time. As He says:

فَاذْكُرُوا اللهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا.

then remember God as you remember your fathers or with a more lively remembrance (2:200).

There are levels of presential knowledge and gnosis, with each of which comes its own level of knowledge. The first is presential knowledge of Unity, and self-annihilation in it; the second is presential knowledge of the Unity of the Names and self-annihilation in it; however, the third level is presential knowledge of the Unity of the Essence and self-annihilation in the Real's Holy Essence.

Only someone who has reached all three levels can attain perfection. In other words, one must achieve all three levels of self-annihilation and pass through all three stages on the journey towards God to achieve true Monotheism.

Remarkably, though, one only ever attains such a degree of perfection through self-annihilation while that perfection remains in place, because self-annihilation means passing through borders of non-existence, not existence itself.

Therefore, when journeying toward God and achieving this level of self-annihilation, existence itself gets left behind, levels and degrees are surpassed, and all boundaries are smashed, leaving nothing but the Real's pure Essence.

That is why, in each of these stages, the believer becomes fully aware of all the blessings that effuse from that level to lower ones, and he subsists via those vestiges and their qualities until he reaches the Unity of Essence of Monotheism, leaving no name or trace of himself and

الْمُلْكُ يَوْمَئِذٍ لِلّٰهِ

The Sovereignty on that day will be God's (22:56).

Thus, at any of these levels or stages, God's friends subsist by means of that stage's effused blessings, only this subsistence does not come from them. It comes from God.

When they reach their destination, that is, absolute servitude, the level of inseparable closeness (*walāyah*) , and all spiritual veils are lifted, there remains no barrier between them and their object of worship. This is true closeness, at which stage they will have the Real's Names and Attributes. This is the level reached by the Real's

سبحانه وتعالى

friends.

Great philosophers have dedicated chapters in their books to the status of God's friends. The Chief Peripatetic discusses them in detail in section nine of *al-Ishārāt* (*Remarks*). Because the purpose of this book, *Knowing the Imams*, is to explain the Infallible Imams' Guardianship exclusively, we content ourselves with citing just a few verses and hadiths about saints' vestiges and attributes so that those great

saints' status and attributes will become clear. Whenever we come across any verse or hadith about their status, merits, and clear miracles, we cannot scrutinize them fully, because they are at their level, not ours. As is said:

کار پاکان را قیاس از خود مگیر گرچه باشد در نوشتن شیر شیر

"Do not draw an analogy between the deeds of others and your own," though in writing and rhyming, "'well" is "well."

The Attributes and Status of God's Saints

As all trace of the saints is annihilated in the Real's Essence, He has taken charge of their affairs and there is in fact a theophany, a theophany in the mirror of their existence. Hence, no one can understand their ultimate perfection, because, as He says:

وَلَا يُحِيطُونَ بِهِ عِلْمًا.

while they do not comprehend it in knowledge (20:110).

As the friends of God have reached the endless ocean of Divine Mercy, they do not suffer from any deficiencies or shortcomings:

لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.

They shall have no fear, nor shall they grieve (10:62), so they neither fear future loss nor worry about their past.

A person with a container of water fears future spillage of all or some of it, and grieves over past loss, because it is the capital of his very existence. By losing it he thinks he will lose his very life.

However, God's friends are not just in the endless ocean of mercy, but are actually swimming in it; so there is nothing for them to worry about—they are not worried about either the past or the future.

Is it any great loss to the ocean if someone takes a bowl of water out of it? Conversely, is it any great gain to the ocean if someone pours a pot of water into it? Of course not. The same applies to God's friends and to their attributes.

God's friends are God's Face; thus, they are eternal through God's eternity.

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ.

That which you have wastes away, and that which God has remains (16:96).

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

Everything will perish except His face (28:88).

A person's face is what he uses to face others. Things' faces are not separate from them. That is why God's friends who represent God's Face are enabled in the sublimity of God's Countenance through their true steps, and are immersed in His Lights; they do not belong to a specific time or a certain place. Hence:

فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللهِ

...and whithersoever you turn, there is God's face (2:115).

كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

Everyone on it must pass away; there remains but the face of your Lord of glory and honour (55:27).

All reciters of the Qur'an unanimously agree that

ذُو الْجَلَالِ

is nominative, and describes *face*, not

رَبُّ

(*Lord*).

It cannot be said to be an adjective cut off from its qualified noun, namely an implied

هُوَ

because it describes *face*, not *Lord*.

Proof of this is

سَبِّحِ اسْمَ رَبِّكَ

and

وَسَبِّحِ اسْمَ رَبِّكَ

to explain the Beauty and the Holiness of the Name, not the Essence, because

إِكْرَام

means

جَمَالٍ جَمَالٍ

and

جَلَالٍ

in the verse comprise all the Attributes of Beauty and of Majesty. Therefore, none of God's Exalted Attributes or Most Beautiful Names is excluded on account of these two adjectives. God's friends, who

represent God's Face, have the attributes and names of beauty, majesty, the beautiful, and the majestic—and have all the Names and Attributes of the Real.

They have been installed in these Names and Attributes, leaving no trace of them except God's Names and Attributes. The veil has been removed, and nothing but God's Face, described as being of glory and honor, remains with or in them.

A hadith on the authority of Imam Mūsā Ibn Jaʿfar says:

لَيْسَ بَيْنَهُ وَبَيْنَ خَلْقِهِ حِجَابٌ إِلَّا خَلْقُهُ، فَقَدِ احْتَجَبَ بِغَيْرِ حِجَابٍ مَحْجُوبٍ، وَاسْتَتَرَ بِغَيْرِ سِتْرٍ مَسْتُورٍ.[21]

"There is no veil between Him and His creation, except His creation. Thus He is veiled without any veiled veil and hidden without hidden covering."

Thus, God's friends have no veils apart from their mirror or symbolic existence. Hence they are contingent and not necessary beings, so we know that their existence is shadow, contingent, mirror existence, like a mirror, and has no inherent meaning, referring only to the meaning in another (*lahu maʿnā ḥarfī*).

Accordingly, there is a hadith about this, which says that when the angels descend to take away the souls of God's friends, they bring a letter from God giving them the glad tidings that they are going to go to Heaven. It says:

مِنَ الْمَلِكِ الْحَيِّ الْقَيُّومِ إِلَى الْمَلِكِ الْحَيِّ الْقَيُّومِ.[22]

"From the Ever-living, Self-subsisting King to the ever-living, self-subsisting king..."

As mentioned, God's friends are in proximity, and are the closest veil. God calls them "those drawn nigh" (*al-muqarrabīn*) because He refers to and describes them as the foremost, and as the foremost in good deeds:

وَالسَّابِقُونَ السَّابِقُونَ أُولَٰئِكَ الْمُقَرَّبُونَ.

And the foremost are the foremost. These are they who are drawn nigh (56:10–11).

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ.

Then We left this Book as an inheritance to those of Our servants, whom We had chosen. Yet there are some of them who wrong themselves while others follow a middle course, and there are some who are foremost in good deeds with God's permission (35:32).

God says that they neither think nor do anything unbelieving, and describes them as certain of the signs and as cautious, and as hastening to do good. He says:

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ،
، وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ
. وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ
والذين يؤتون ما آتوا وقلوبهم وجلة انهم الى ربهم راجعون
أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ.

Surely they who from fear of their Lord are cautious,
and those who believe in their Lord's signs,
and those who ascribe not partners [unto their Lord],
And those who give what they give, with their hearts afraid because they are about to return to their Lord;
these hasten to good things and they are foremost in them (23:57–61).

God has promised to remove the veils of ignorance of the unseen worlds from their hearts of those drawn nigh and to let them know the secrets of ʿIllīyyūn, the dominion and the realm of angels (*malakūt*).

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ • وَمَا أَدْرَاكَ مَا عِلِّيُّونَ كِتَابٌ مَرْقُومٌ • يَشْهَدُهُ الْمُقَرَّبُونَ.

Nay! Most surely the record of the righteous is in ʿIllīyyūn. And what will make you know what the highest ʿIllīyyūn is? A written record. Those drawn nigh shall witness it (83:18–21).

God has promised to alter their beings to mere lives, and to bestow on them the intellectual lights to walk in the land by [those lights].

أَفَمَنْ كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا.

Is he who was dead then We raised him to life and made for him a light by which he walks among the people, like him whose similitude is in utter darkness from which he cannot emerge (6:122)?

God's friends have Divine Light by which they live among the people, and they communicate with the people through Divine senses and faculties, distinguishing between ignorance and knowledge, right and wrong, and happiness and abjection, [and between] inspiration from the Merciful and satanic insinuation.

God has explained that this Light is their spirit, which has understanding and intellect. He made it guide whichever of His servants He willed.

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا ۚ

And thus did We reveal to you an inspired book by Our command. You did not know what the Book was, nor (what) the faith (was), but We made it a light, guiding thereby whom We please of Our servants (42:52).

God, the Blessed and Exalted, guides His saints with His Own Light, the Light that He attributes to Himself:

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ

They desire to put out God's light with their mouths but God will perfect His light (61:8).

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِ

O you who believe! Fear God and believe in His Messenger: He will give you two portions of His mercy, and make for you a light with which you will walk (57:28).

أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِ

What! is he whose heart God has opened for Islam so that he is in a light from his Lord... (39:22).

And with this Light He guides those servants who have perfected their belief:

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ

Men whom neither merchandise nor selling diverts from the remembrance of God (24:37). He guides the most favored believers with the same Light that illuminates the heavens and the earth; it is the best and the strongest Light there is in the heavens and in the earth.

How excellent this Light is. Its descent is explained in *Sūrat al-Nūr* ("Light"). God guides His most favored servants by it and then installs them in the most illustrious households:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ فِي زُجَاجَةٍ ۖ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ۝ رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۙ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ۝ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ

God is the Light of the heavens and the earth;
His Light is like a niche in which there is a lamp;[23]
the lamp is in a glass;
the glass is as if it were a brightly shining star, lit
from a blessed olive-tree; neither eastern nor western, the oil whereof almost gives light though no fire touched it—
light upon light.
God guides to His light whom He pleases,
And God sets forth parables for people;
and God is Knower of all things!
In houses which God has permitted to be exalted and that His Name may be remembered in them; there glorify Him therein in the mornings and the evenings.
Men whom neither merchandise nor selling diverts from the remembrance of God, and constancy in prayer and giving charity; they fear a day on which the hearts and eyes will turn about,
That God may give them the best reward of what they have done, and give them more out of His grace; and God gives sustenance to whom He pleases without measure (24:35–39).

In these verses, it is seen that God promises

يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ

God guides to His light whom He pleases.

His Light is such that it illuminates the heavens and the earth. He has made two veils for His own Light, and those two veils are also of Light. They shine with God's Light. The heavens and the earth shine with [the light from the two veils of Light]. One of those veils, which has the lesser light, is the niche, and its light comes from the glass inside, which shines with the light of the lamp.

Thus the lamp shines light onto the glass inside. The light of the glass is brighter than the light of the niche. It regulates the light. Perhaps the light of the earth is from the niche. Even better than it is the light of the heavens from that glass, because He says:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ

He regulates the affair from the heaven to the earth; then shall it ascend to Him (32:5).

In this noble verse, there is no mention of what lies beyond the heavens and the earth to tell us where His Light comes from or what kind of Light it is, other than to say that it is lit with oil from a blessed tree, and that the tree is neither from the east nor the west, where it

would be exposed to hot sun or cold air and lose the flavor and freshness of its fruit. It benefits from light shining all over the world, and produces the best fruit.

He also says: Its oil always shines, even when untouched by fire.

He then says: The similitude of this niche and its contents is in houses that God has permitted to be elevated and wherein He has permitted His Name to be mentioned; "from dawn to dusk" is an allusion to the continuity and assiduity, men not distracted by any world affairs from praying, giving charity, and doing good deeds.

Yes, these men are God's friends, because He refers to them as not negligent of remembering God or neglectful of doing righteousness; they are never deprived of remembering God; they care about nothing but God—their only concern is God. This is the true meaning of closeness (*walāyah*), and they are God's friends (*awliyā'*).

They are purified, having passed through the various stages of devotedness and reached the level of purity. They have surpassed sincerity and have become single-minded.

Concerning God's Friends and the Stages on the Journey towards Self-Annihilation in God

Those drawn nigh and the Real's friends are single-minded. Verses describing them have been revealed in the Qur'an. Firstly, because of their nearness to God and the removal of the veil between their Creator and them, they have attained such a high position that they can describe God as He should be described:

سُبْحَانَ اللهِ عَمَّا يَصِفُونَ إِلَّا عِبَادَ اللهِ الْمُخْلَصِينَ

God is free from what they ascribe, save God's protégé servants (37:59–60).

Secondly, they are excluded from the horrors of the Day of Resurrection, the hardship of it, hearing the trumpet, being questioned and asked for their accounts, the register standing and waiting, and being hailed forth because they have gone through all these in this world, before their deaths.

فَإِنَّهُمْ لَمُحْضَرُونَ إِلَّا عِبَادَ اللهِ الْمُخْلَصِينَ

Therefore they shall most surely be hailed forth, save God's protégé servants (37:127–128).

Thirdly, they are immune to Satan's insinuation and beguilement. As he says:

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

He said: Then, by Thy might, I surely will beguile them every one, save Your protégé servants among them (38:83–84). Thus all sins are kept away from them: malice, adultery, and disbelief:

ذَٰلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

Thus it was, that We might ward off from him evil and lewdness. Lo! he was of Our protégé servants (12:24).

Fourthly, everyone is rewarded or punished for his actions, but this group has no sins to be punished for, so theirs is the reward of God, as He says:

وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ

Ye are requited naught save what ye did, except God's protégé servants (37:39–40).

Therefore, this is just some of what God has conferred on His friends; it can be understood from the above that part of the Real's favor to them is self-annihilation at the three levels: actions, attributes, and essence.

The first level of self-annihilation they reach pertains to actions. Scholars list a minimum of six things to which self-annihilation pertains: death, life, sickness, health, poverty, and wealth.

Thus, they realize that neither they nor anyone else has a hand in these. Instead they know presentially that the Real regulates them, like someone who sees movement and cannot see the mover, but knows that there is a mover behind it. Thus God acts for them and their act is God's act.

In *al-Tawḥīd*, Shaykh Ṣadūq says about God's friends' self-annihilation as pertains to unity of actions, quoting Imam Ṣādiq's commentary on this noble verse:

فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ

So, when they angered Us, We punished them and drowned them every one (43:55).

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَا يَأْسَفُ كَأَسَفِنَا وَلَٰكِنَّهُ خَلَقَ أَوْلِيَاءَ لِنَفْسِهِ يَأْسَفُونَ وَيَرْضَوْنَ وَهُمْ مَخْلُوقُونَ مَرْبُوبُونَ فَجَعَلَ رِضَاهُمْ رِضَا نَفْسِهِ وَسَخَطَهُمْ سَخَطَ نَفْسِهِ وَذَٰلِكَ لِأَنَّهُمْ جَعَلَهُمُ الدُّعَاةَ إِلَيْهِ وَالْأَدِلَّاءَ عَلَيْهِ فَلِذَٰلِكَ صَارُوا كَذَٰلِكَ وَلَيْسَ أَنَّ ذَٰلِكَ يَصِلُ إِلَى اللَّهِ كَمَا يَصِلُ إِلَى خَلْقِهِ وَلَٰكِنْ هَٰذَا مَعْنَى مَا قَالَ مِنْ ذَٰلِكَ.

[Imam Ṣādiq said:] God, the Blessed and Exalted, does not become sad like we do. However, He has created friends for Himself who become sad or pleased. They are creatures—property. Thus He has made their contentment His own contentment and their wrath His wrath.

That is because He has made them His missionaries and guides toward Him. That is why they have become like that.

It is not because that happens to God in the same way that it happens to His creatures. However, this is the meaning of what God says.

[The Imam said after that:]

وَقَدْ قَالَ أَيْضاً: مَنْ أَهَانَ لِي وَلِيّاً فَقَدْ بَارَزَنِي بِالْمُحَارَبَةِ وَدَعَانِي إِلَيْهَا.

Whoever insults one of My friends, challenges Me and calls Me "out" to war.

وَقَدْ قَالَ أَيْضاً: إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللهَ.

He also says: *Surely those who swear allegiance unto you, swear allegiance only unto God* (48:10).

وَقَدْ قَالَ أَيْضاً: مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللهَ.

He also says: *Whoever obeys the Messenger has obeyed God* (4:80).

وَكُلُّ هَذَا وَشِبْهُهُ عَلَى مَا ذَكَرْتُ لَكَ وَهَكَذَا الرِّضَا وَالْغَضَبُ وَغَيْرُهُمَا مِنَ الْأَشْيَاءِ مِمَّا يُشَاكِلُ ذَلِكَ.[24]

All this and the like of it is as I have told you. The same applies to contentment, anger, and other such things.

Truly, "All this and the like of it..." is an allusion to many similar verses and hadiths, such as these verses:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللهَ رَمَى.

...and you threw not when you threw, but God threw (8:17).

وَمَا يَنْطِقُ عَنِ الْهَوَى إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى.

Nor does he speak out of desire. It is naught but revelation that is revealed (53:3-4).

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ.

You have no concern in the affair (3:128).

Similarly, the Prophet said:

فَاطِمَةُ بَضْعَةٌ مِنِّي مَنْ آذَاهَا فَقَدْ آذَانِي وَمَنْ آذَانِي فَقَدْ آذَى اللهَ.[25]

"Fāṭimah is a part of me. Whoever wrongs her wrongs me; and whoever wrongs me wrongs God."

Self-annihilation in the unity of attributes comes after self-annihilation in the unity of actions. There are five elements to this self-annihilation, according to the hadiths of the Infallible Imams: life, knowledge, power, hearing, and seeing. God undertakes these five on behalf of His friends, meaning that the wayfarer believes that his life, knowledge, power, hearing, and seeing all come from God, without any exception. His perception all comes from God, and he cannot attribute it to himself or any other contingent being around him.

Al-Kāfī says, *inter alia*, in a hadith on the authority of Imam Bāqir:

إِنَّ اللهَ جَلَّ جَلَالُهُ قَالَ: مَا تَقَرَّبَ إِلَيَّ عَبْدٌ مِنْ عِبَادِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَإِنَّهُ لَيَتَقَرَّبُ إِلَيَّ بِالنَّافِلَةِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَلِسَانَهُ الَّذِي يَنْطِقُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، إِنْ دَعَانِي أَجَبْتُهُ، وَإِنْ سَأَلَنِي أَعْطَيْتُهُ. الحديث.[26]

God, sublime is His Majesty, says:

> None of My servants becomes closer to Me by anything dearer to Me than what I have made incumbent upon him. He becomes closer to Me via supererogatory acts until I love him. Then, when I love him, I am his hearing by which he hears, his sight by which he sees, his tongue with which he speaks, and his hand by which he strikes. If he calls Me, I answer him, and if he asks me, I give to him.

Both Shi'a and Sunnis narrate this hadith; it is considered to be universally circulated.

The following verse proves its authenticity:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ.

Say: If you love God, then follow me. God will love you and forgive you your sins (3:31).

In any case, before attaining this stage, man was among the people, lived with them, and communicated and conversed with them using his own tongue, hands, eyes, and ears. Now, with the Light of God, he is among the people, and lives and communicates with them, but that piety of his has changed into the Light of God. Hence, his tongue, feet, eyes, ears, and hands are not his—they are God's.

> When the light of the beauty of the Beloved shone on my heart
> My heart's eye saw the beauty of the perfection of the Beloved. (Maghribī).

In *Ithbāt al-Waṣiyyah*, Masʿūdī relates a sermon that Ali delivered, concerning the movement of God's Messenger from the time of Adam until his birth. It says *inter alia* that he said to God:

سُبْحَانَكَ أَيُّ عَيْنٍ تَقُومُ لِسُبُحَاتِ نُورِكَ؟ وَتَرْقَى إِلَى نُورِ ضِيَاءِ قُدْرَتِكَ؟ وَأَيُّ فَهْمٍ يَفْهَمُ مَا دُونَ ذَلِكَ إِلَّا أَبْصَارٌ كَشَفْتَ عَنْهَا الْأَغْطِيَةَ، وَهَتَكْتَ عَنْهَا الْحُجُبَ الْعَمِيَةَ، وَفَرَّقْتَ أَرْوَاحَهَا إِلَى أَطْرَافِ أَجْنِحَةِ الْأَرْوَاحِ فَنَاجَوْكَ فِي أَرْكَانِكَ، وَوَلَجُوا بَيْنَ أَنْوَارِ بَهَائِكَ، وَنَظَرُوا مِنْ مُرْتَقَى التُّرْبَةِ إِلَى مُسْتَوَى كِبْرِيَائِكَ، فَسَمَّاهُمْ أَهْلُ الْمَلَكُوتِ زُوَّاراً، وَدَعَاهُمْ أَهْلُ الْجَبَرُوتِ عُمَّاراً.[27]

O God, glory belongs to You! Which eye can witness the beauty of Your Light and ascend to light of the illumination of Your power? What understanding can understand what [is] less than that, save eyes from which You have removed the covers, and torn off the blindfolding covers, and dispersed their souls to the ends of their souls' wings!

Thereafter, they whispered to You on Your corners, entered between the lights of Your beauty, and looked up from the soil's place of ascent to the level of Your grandeur. Heaven's inhabitants then called them *zuwwār* (visitors), and the people of power called them *ʿummār* (*ʿumrah* pilgrims).

Here, it can be seen that he explicitly states: Only the eyes from which You have removed the veils can look at the beauty of the Light of Your Greatness, and the light of Your Power—this is not possible unless the attributes are annihilated in the Names and Attributes of God, because as long as the attribute of sight is not annihilated, seeing the One and Only's light is impossible. Upon annihilation, there is nothing else to comprehend him, except God Himself. He it is Who sees Himself.

One of the hadiths pertaining to annihilation of the attributes is cited by Ṣadūq in *al-Tawḥīd* on the authority of Hishām, about a heretic (*zindīq*) who asked Imam Ṣādiq about God the Exalted's descent to earth's heaven. He replied:

لَيْسَ كَنُزُولِ جِسْمٍ عَنْ جِسْمٍ إِلَى جِسْمٍ.

It is not like the descent of a physical body from a physical body to another physical body...

وَلَكِنَّهُ يَنْزِلُ إِلَى سَمَاءِ الدُّنْيَا بِغَيْرِ مُعَانَاةٍ وَلَا حَرَكَةٍ فَيَكُونُ هُوَ كَمَا فِي السَّمَاءِ السَّابِعَةِ عَلَى الْعَرْشِ كَذَلِكَ فِي سَمَاءِ الدُّنْيَا.

...However, He descends to earth's heaven without suffering or movement, so He is, as He is on the Throne in the seventh Heaven, in earth's heaven.

The Imam continues:

إِنَّمَا يَكْشِفُ عَنْ عَظَمَتِهِ وَيُرِي أَوْلِيَاءَهُ نَفْسَهُ حَيْثُ شَاءَ وَيَكْشِفُ مَا شَاءَ مِنْ قُدْرَتِهِ وَمَنْظَرُهُ بِالْقُرْبِ وَالْبُعْدِ سَوَاءٌ.[28]

"He only reveals His Greatness and shows Himself to His friends as He pleases. He shows what He pleases of His Power, and His manifestation is the same from near or afar."

Showing Himself to His friends can only mean self-annihilation with regard to attributes, i.e. self-annihilation as pertains to sight and in the realm of God's knowledge and insight, because prior to self-annihilation, seeing God is impossible. This is because it means the limited trying to comprehend the unlimited. Upon self-annihilation, nothing but the Holy Essence remains, and He is the All-Seeing. That is why He gives a reminder that this unveiling is exclusive to His friends from whom every veil has been lifted and every cover has been removed.

In *ʿUddat al-Dāʿī*, Ibn Fahd narrates on the authority of Wahb Ibn Munabbih:

فِيمَا أَوْحَى اللهُ إِلَى دَاوُدَ: يَا دَاوُدُ ذِكْرِي لِلذَّاكِرِينَ، وَجَنَّتِي لِلْمُطِيعِينَ، وَحُبِّي لِلْمُشْتَاقِينَ، وَأَنَا خَاصَّةٌ لِلْمُحِبِّينَ.[29]

"One of God's revelations to David was: 'David, I remember those who remember [Me], and My Heaven is for those who obey [Me], and My love is for those who long for Me, and I am exclusively for those who love me.'"

There are many such prayers in wide circulation, such as Ali's whispered prayer for Shaʿbān, which says:

اللهي وَأَلْهِمْنِي وَلَهاً بِذِكْرِكَ إِلَى ذِكْرِكَ، وَاجْعَلْ هَمِّي إِلَى رَوْحِ نَجَاحِ أَسْمَائِكَ وَمَحَلِّ قُدْسِكَ،

O God! Inspire in me rapture in remembering You, to remember You; and make my concern the refreshment of success through Your Names and the station of Your Holiness...

إِلٰهِي هَبْ لِي كَمَالَ الْانْقِطَاعِ إِلَيْكَ، وَأَنِرْ أَبْصَارَ قُلُوبِنَا بِضِيَاءِ نَظَرِهَا إِلَيْكَ، حَتّٰى تَخْرِقَ أَبْصَارُ الْقُلُوبِ حُجُبَ النُّورِ فَتَصِلَ إِلٰى مَعْدِنِ الْعَظَمَةِ وَتَصِيرَ أَرْوَاحُنَا مُعَلَّقَةً بِعِزِّ قُدْسِكَ إِلٰهِي وَاجْعَلْنِي مِمَّنْ نَادَيْتَهُ فَأَجَابَكَ وَلَاحَظْتَهُ فَصَعِقَ لِجَلَالِكَ، فَنَاجَيْتَهُ سِرّاً، وَعَمِلَ لَكَ جَهْراً.

O God! Grant me the perfection of sole dedication to You, and light up the eyes of my heart with the light of a look towards You, so that the eyes of hearts can rip the veils of light and reach the source of greatness, and our souls become attached to the Might of Your Holiness!

My God, make me one of those whom You have called who answered Your call, [to whom] You gave attention, who fainted at Your Glory, and [to whom] You secretly whispered and who worked for You openly!...

إِلٰهِي وَأَلْحِقْنِي بِنُورِ عِزِّكَ الْأَبْهَجِ فَأَكُونَ لَكَ عَارِفاً وَعَنْ سِوَاكَ مُنْحَرِفاً وَمِنْكَ خَائِفاً مُرَاقِباً.[30]

My God! Connect me to the Light of Your magnificence so I can be one who knows You, turns away from anyone else, fears and is afraid of You!

Next comes the third stage of self-annihilation, namely self-annihilation in the Essence: the friend's essence is crushed into and annihilated into God's Essence; the friend's existence disappears and there is no trace left of him, the Real taking his place.

This status is too great and sublime to be put into words or explained. Even referring to it as a status is metaphorical. This is one of His gifts to His Noblest Messenger, Muhammad Ibn ʿAbdillāh. After him, it is available to his offspring, and to God's friends within the nation, as evidenced by a great many hadiths that say that God, the Honorable and Exalted, will reunite their followers (*shīʿah*) with them in the hereafter.

A hadith about the Prophet's ascension refers to self-annihilation. God says about His friends:

وَيُنْقَلُ مِنْ دَارِ الْفَنَاءِ إِلٰى دَارِ الْبَقَاءِ، وَمِنْ دَارِ الشَّيْطَانِ إِلٰى دَارِ الرَّحْمٰنِ.[31]

"He is moved from the house of perishing (*fanāʾ*) to the house of eternity, and, from Satan's house to the Merciful's House."

It is clear to us from this that whatever statuses and honors God, the Glorified and Exalted, has promised to the nations in the Hereafter, He has conferred them upon His friends in this world. They are also united with their Imam here and now.

One of the Real's gifts to His friends is putting them on a journey through realms intervening between the departure point and the destination of self-annihilation in their God and Lord.

There are a great many long hadiths on these matters in books on ethics and gnosis, especially Majlisī's *Biḥār-al-Anwār*. By way of example, we cite some hadiths about the Prophet's ascension. He is addressed as "O Ahmad."

Irshād al-Qulūb[32] and *Biḥār al-Anwār*, citing *Irshād al-Qulūb*, and by two other chains—one from a hadith book and another from an ancient book—make reference to most authentic, subtle, but also astonishing points on the Divine journey towards God.

This hadith is certainly comprehensive, and provides detailed explanation of every tiny point; we cite an abridgment of it:

يَا أَحْمَدُ: هَلْ تَدْرِى أَىُّ عَيْشٍ أَهْنَأُ، وَأَىُّ حَيَاةٍ أَبْقَى؟ قَالَ: اللّٰهُمَّ لَا،
قَالَ: أَمَّا الْعَيْشُ الْهَنِيءُ، فَهُوَ الَّذِى لَا يَفْتُرُ صَاحِبُهُ عَنْ ذِكْرِى، وَلَا يَنْسَى نِعَمِى، وَلَا يَجْهَلُ حَقِّى،
يَطْلُبُ رِضَاىَ فِى لَيْلِهِ وَنَهَارِهِ،
وَأَمَّا الْحَيَاةُ الْبَاقِيَةُ، فَهِىَ الَّتِى يَعْمَلُ لِنَفْسِهِ، حَتَّى تَهُونَ عَلَيْهِ الدُّنْيَا، وَتَصْغُرَ فِى عَيْنِهِ، وَتَعْظُمَ الْآخِرَةُ
عِنْدَهُ، وَيُؤْثِرَ هَوَاىَ عَلَى هَوَاهُ، وَيَبْتَغِىَ مَرْضَاتِى، وَيُعَظِّمَ حَقِّى عَظَمَتِى، وَيَذْكُرَ عِلْمِى بِهِ،
وَيُرَاقِبَنِى بِاللَّيْلِ وَالنَّهَارِ عِنْدَ كُلِّ سَيِّئَةٍ أَوْ مَعْصِيَةٍ، وَيَنْقِى قَلْبَهُ عَنْ كُلِّ مَا أَكْرَهُ، وَيُبْغِضَ الشَّيْطَانَ
وَوَسَاوِسَهُ، وَلَا يَجْعَلَ لِإِبْلِيسَ عَلَى قَلْبِهِ سُلْطَاناً وَسَبِيلاً.
فَإِذَا فَعَلَ ذٰلِكَ، أَسْكَنْتُ قَلْبَهُ حُبِّى حَتَّى أَجْعَلَ قَلْبَهُ لِى، وَفَرَاغَهُ وَاشْتِغَالَهُ وَهَمَّهُ وَحَدِيثَهُ مِنَ النِّعْمَةِ
الَّتِى أَنْعَمْتُ بِهَا عَلَى أَهْلِ مَحَبَّتِى مِنْ خَلْقِى، وَأَفْتَحَ عَيْنَ قَلْبِهِ وَسَمْعَهُ حَتَّى يَسْمَعَ بِقَلْبِهِ وَيَنْظُرَ بِقَلْبِهِ إِلَى
جَلَالِى وَعَظَمَتِى، وَأُضَيِّقَ عَلَيْهِ الدُّنْيَا وَأُبْغِّضَ إِلَيْهِ مَا فِيهَا مِنَ اللَّذَّاتِ، وَأَحْذَرَهُ مِنَ الدُّنْيَا وَمَا فِيهَا
كَمَا يَحْذَرُ الرَّاعِى غَنَمَهُ مِنْ مَرَاتِعِ الْمَهْلَكَةِ، فَإِذَا كَانَ هٰكَذَا يَفِرُّ مِنَ النَّاسِ فِرَاراً، وَيَنْتَقِلُ مِنْ دَارِ
الْفَنَاءِ إِلَى دَارِ الْبَقَاءِ، وَمِنْ دَارِ الشَّيْطَانِ إِلَى دَارِ الرَّحْمٰنِ.

[God, the Honorable and Exalted, stated:] "O Ahmad! Do you know which existence is more wholesome and which life is more eternal?" He replied: "O God, no."

[God] said:

Wholesome existence is the person's not slackening off remembering Me, not forgetting My blessing and not being ignorant of My right, seeking My pleasure night and day.

Eternal life is he who works for his soul until the world becomes worthless to him and shrinks in his sight, the Hereafter becomes important to him, and he puts My will before his own. He seeks My pleasure, and considers the right of My greatness to be great, and remembers My knowledge thereby. He fears Me night and day with regard to wrongdoing and disobedience and cleanses his heart of everything I hate. He hates Satan and his insinuations, and does not to give Satan any power over or way to his heart.

Therefore, if he does so, I shall install love in his heart until I make his heart Mine, as well as his free time, activity, concern, and speech of the blessing that I have bestowed upon those among My creatures whom I love; and I shall open his heart's eye so that he hears with his heart and looks with his heart at My Majesty and Greatness. I shall make the world unimportant to him and make its pleasures repugnant to him. I shall make him wary of the world and what is in it the way a shepherd makes his flock wary of dangers. If he is so, he will flee far from people and be moved from the house of perishing to the house of eternity, and from Satan's house to the Merciful's house.

يَا أَحْمَدُ وَلَا زَيَّنْتُهُ بِالْهَيْبَةِ، وَالْعَظَمَةِ، فَهَذَا هُوَ الْعَيْشُ الْهَنِيءُ وَالْحَيَاةُ الْبَاقِيَةُ، وَهَذَا مَقَامُ الرَّاضِينَ. فَمَنْ عَمِلَ بِرِضَايَ أَلْزَمُهُ ثَلَاثَ خِصَالٍ: أُعَرِّفُهُ شُكْرَ الَّا يُخَالِطَهُ الْجَهْلُ، وَذِكْرَ الَّا يُخَالِطَهُ النِّسْيَانُ، وَمَحَبَّةَ لَا يُؤْثِرُ عَلَى مَحَبَّتِي مَحَبَّةَ الْمَخْلُوقِينَ.

فَإِذَا أَحَبَّنِي أَحْبَبْتُهُ، وَأَفْتَحُ عَيْنَ قَلْبِهِ إِلَى جَلَالِي، وَلَا أُخْفِي عَلَيْهِ خَاصَّةَ خَلْقِي، وَأُنَاجِيهِ فِي ظُلَمِ اللَّيْلِ، وَنُورِ النَّهَارِ، حَتَّى يَنْقَطِعَ حَدِيثُهُ مَعَ الْمَخْلُوقِينَ، وَمُجَالَسَتُهُ مَعَهُمْ، وَأُسْمِعُهُ كَلَامِي وَكَلَامَ مَلَائِكَتِي، وَأُعَرِّفُهُ السِّرَّ الَّذِي سَتَرْتُهُ عَنْ خَلْقِي، وَأُلْبِسُهُ الْحَيَاءَ حَتَّى يَسْتَحْيِيَ مِنْهُ الْخَلْقُ كُلُّهُمْ، وَيَمْشِيَ عَلَى الْأَرْضِ مَغْفُوراً لَهُ، وَأَجْعَلُ قَلْبَهُ وَاعِياً وَبَصِيراً، وَلَا أُخْفِي عَلَيْهِ شَيْئاً مِنْ جَنَّةٍ وَلَا نَارٍ. وَأُعَرِّفُهُ مَا يَمُرُّ عَلَى النَّاسِ فِي يَوْمِ الْقِيَامَةِ مِنَ الْهَوْلِ وَالشِّدَّةِ، وَمَا أُحَاسِبُ الْأَغْنِيَاءَ وَالْفُقَرَاءَ وَالْجُهَّالَ وَالْعُلَمَاءَ.

وَأُنَوِّمُهُ فِي قَبْرِهِ، وَأُنْزِلُ عَلَيْهِ مُنْكَراً وَنَكِيراً حَتَّى يَسْأَلَاهُ، وَلَا يَرَى غَمْرَةَ الْمَوْتِ وَظُلْمَةَ الْقَبْرِ، وَاللَّحْدِ، وَهَوْلَ الْمُطَّلَعِ، ثُمَّ أُنْصِبُ لَهُ مِيزَانَهُ، وَأَنْشُرُ دِيوَانَهُ، ثُمَّ أَضَعُ كِتَابَهُ فِي يَمِينِهِ فَيَقْرَؤُهُ مَنْشُوراً.

ثُمَّ لَأُجَلِّلَنَّهُ مِنِّي وَبَيْنَهُ تَرْحَاناً، فَهَذِهِ صِفَاتُ الْمُحِبِّينَ.

O Ahmad! And I shall furnish him with reverence and greatness! This is wholesome existence, and eternal life! This is the status of the contented.

Thus, I will make whoever acts to My satisfaction have three attributes: I will cause him to know gratitude unadulterated by ignorance, remembrance unadulterated by forgetfulness, and love, his never preferring the creatures' love to My love.

When he loves Me, I will love him, open the eye of his heart to My Majesty and not hide those of My creation who are closest to Me from him. I shall whisper in the darkness of the night and in the light of day until he stops talking to and sitting with the creatures.

I will let him hear Me and the angels speak, and divulge to him the secret that I have kept from My creatures. I shall clothe him in modesty so that all other creatures are shy of him. He will walk forgiven upon the earth, and I shall make his heart aware and seeing.

I shall not hide anything of Heaven or Hell from him. I shall let him know whatever horror, hardship, and reckoning for the rich, poor, ignorant, and learned will befall the people on the Day of Resurrection. I will make him sleep in his grave, and send Munkir and Nakīr down to him and see to his state.

He will never feel the pangs of death, the darkness of the grave or tomb, or the horror of the Day of Resurrection (*al-muṭṭala*ᶜ).[33]

Then, I shall set his balance up for him and open out his record. I will then put his book in his right hand, and he will read [that] open [book].

Next, I shall not assign any interpreter between Me and him. These are the attributes of lovers.

يَا أَحْمَدُ اجْعَلْ هَمَّكَ هَمّاً وَاحِداً، فَاجْعَلْ لِسَانَكَ لِسَاناً وَاحِداً وَاجْعَلْ بَدَنَكَ حَيّاً لَا تَغْفُلُ عَنِّي؛ مَنْ يَغْفُلْ عَنِّي لَا أُبَالِي بِأَيِّ وَادٍ هَلَكَ.[34]

O Ahmad! Make your concern a single concern, and make your tongue a single tongue. Make your body live—not neglectful of Me. I do not care in which valley whoever neglects Me perishes!

Al-Kāfi says via the author's chain of transmission:

The Prophet bumped into Ḥārithah Ibn Mālik Ibn Nuʿmān al-Anṣārī and asked him: "O Ḥārithah! How are you?"

قَالَ: يَا رَسُولَ اللهِ: مُؤْمِنٌ حَقّاً قَالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: لِكُلِّ شَيْءٍ حَقِيقَةٌ، فَمَا حَقِيقَةُ قَوْلِكَ؟! قَالَ يَا رَسُولَ اللهِ، عَزَفَتْ نَفْسِي عَنِ الدُّنْيَا فَأَسْهَرْتُ لَيْلِي، وَأَظْمَأْتُ هَوَاجِرِي، وَكَأَنِّي أَنْظُرُ عَرْشَ رَبِّي، وَقَدْ وُضِعَ لِلْحِسَابِ، وَكَأَنِّي أَنْظُرُ إِلَى أَهْلِ الْجَنَّةِ يَتَزَاوَرُونَ فِي الْجَنَّةِ، وَكَأَنِّي أَسْمَعُ عُوَاءَ أَهْلِ النَّارِ فِي النَّارِ

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: عَبْدٌ نَوَّرَ اللهُ قَلْبَهُ، أَبْصَرْتَ فَاثْبُتْ.[35]

So he replied: "Truly believing."

The Prophet said: "There is a truth to everything, so what is the truth of what you have said?"

Ḥārithah said: "My soul is cut off from this world, I am awake at night, and I have made my days thirsty. It is as if I am looking at my Lord's Throne, the reckoning having already been set up. It is as if I am looking at the people of Heaven visiting and as if I can hear the howling of the people of Hell in Hell!"

Thereafter, God's Messenger said: "A slave whose heart God has illuminated. You have seen, so remain constant."

With God's care, in volume 2 of *Knowing the Resurrection* we briefly discussed God's friends. The matters we have addressed thus far are a drop in the ocean of stories and hadiths about God's friends. If we consider the case carefully and patiently, we will understand that the way to reach servitude and become closer to the Real is wide open—the door is not closed to anyone. Finally, the Imams and religious leaders are the best instructors and guides to direct one in this way—to God be attributed their good deeds and His it is to reward them.

The need for the position of Imamate is that they hold their followers' hands and guide them to where they themselves have reached.

Peace be upon us and upon God's pious servants!

Lessons Sixty-Five to Sixty-Seven
Exegesis of the Verse
النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

LESSONS SIXTY-FIVE TO SIXTY-SEVEN

In the Name of God, the most Compassionate, the most Merciful

And blessing upon Muhammad and his pure Household, and God's curse on his enemies from now until the Day of Resurrection! There is no power or strength except through the Lofty, Glorious God.

The Wise God says in His Glorious Book:

النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَن تَفْعَلُوا إِلَى أَوْلِيَائِكُم مَّعْرُوفًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا.

The Prophet has greater authority over the believers than they have over their own selves [as regards inheritance], *and his wives are [as] their mothers. Blood-relations are closer to each other in God's Decree than [other] believers and migrants* [who were made brothers to each other], *except that you should do some good to your friends* [make bequests to them; in these circumstances, they come before blood relations]; *this is written in the Book* (33:6).

One issue in religious law is God's Messenger's and the Imams' Guardianship. There are two parts to this Guardianship: the first is true Guardianship, referred to as "ontological presidence" (*wilāyah takwīniyyah*), and the second is mentally posited guardianship, known as legislative guardianship (*wilāyah tashrīʿiyyah*).

After having clearly explained the various definitions of *walāyah* in the previous lesson, we should become acquainted with the nature of their Guardianship. We should ascertain whether it is acquired or inherent—and, above all, what is its essence?

With God the Praiseworthy's help, we will deal with this subject in a way that makes it as clear as crystal to the readers.

The Meaning of God, the Exalted's, Unity

There is no doubt that God's true Essence is based upon Unity. Philosophical and rational proofs in the first place, instinctive presential knowledge and gnosis in the second, and thirdly, Qurʾanic verses and indubitable hadiths all agree and declare the Unity of the Essence of the Holy and Exalted Creator.

This Unity means that God, along with everything that is unique to Him—Attributes, Names, and Actions—is One; there is no duality in any of these, nor can there be.

Within the entire universe and world of existence there is only one Independent Essence, free from being bound or related to anyone, and that is the Holy Being, the Blessed and Exalted.

Throughout the entire universe, every attribute, such as knowledge, power, life, and so on, and every name, such as the learned, the powerful, the living, and so on, are fundamentally and in fact exclusive to the Real—His is the only Knowledge, Power, and Life. He is also the only Knowing, Powerful, and Living—He is the Holy Essence of the Truth Who has these Attributes. Therefore, the Attribute of Knowledge is one, and the Knower is One, and it is the Essence of the Real.

Throughout the entire universe, any action performed by any being is actually attributable to God. No creature acts independently; its action is ultimately attributable to God. Thus, all actions in the world are in fact a single action, and it is all God's doing.

These three levels of Monotheism—Unity of Essence, Unity of Names and Attributes, and Unity of Actions—are exclusively held by theosophers. They all agree upon them. The more firmly grounded in knowledge the school is, and the better able it is to furnish proof, the clearer it explains Monotheism. Out of all theosophers, the Islamic nation's Monotheism is the best, because it was brought by Muhammad Ibn ᶜAbdillāh, who reached the highest level of Monotheism, and communicated it to his nation.

His watchwords were:

اللهُ أكبرُ، وقُلْ هُوَ اللهُ أحدٌ، ولَا إلَهَ إلَّا اللهُ وَحدَهُ وَحدَهُ، وهُوَ الأوَّلُ وَالآخِرُ وَالظَّاهِرُ وَالبَاطِنُ، وهُوَ العَلِيمُ وهُوَ الحَكِيمُ وهُوَ الحَيُّ وَهُوَ السَّمِيعُ وهُوَ البَصِيرُ والحَمْدُ للهِ وسُبْحَانَ اللهِ

"God is too Great [to describe]. Say: 'He is God, the One. There is no god but God, alone, alone. He is the First, the Last, the Manifest and the Hidden. He is the Omniscient, the Wise, the Ever-Living, the All-Hearing. He is the All-Seeing. All praise belongs to God. Glorified is God.'"

There are other similar statements, all of which clearly show the Unity of the Holy, the Exalted.

Therefore, no being living on earth or in Heaven, from angels to men, prime matter or quintessential matter, has primacy. His Essence alone has primacy. All beings' existence is shadow, contingent, mirror [existence]. In other words, they just manifest God's existence.

The beings do not issue from the Holy Essence in the sense of being sired and separate from Him, in the way a child is after his mother gives birth to him. On the contrary:

لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

He begets not (112:3). He is pure existence, non-composite and absolutely unique. *And none is like Him* (112:4). Glory be to God, the One, the Subduer.

The creation of all beings, from incorporeal intellects to the world of nature and matter, does not constitute an issuing from the Holy Essence. In other words, He did not create with His pre-eternal independent Will, because for created beings to be created as independents would contradict His being the One and Only. Rather, they were created as shadows, contingent and incidental. They are God's "shadow." That is why creation does not mean being created as independents, because "creature" does not mean autonomous being. Rather, a creature is a manifestation in the mirror. A creature is a manifestation. Creation means manifestation.

All Beings are the Signs and the Manifestation of the Real

The Glorious Qur'an considers all creatures to be signs of God, that is, evidence, signs, proofs, and mirrors. Wherever it talks of changes, incidents, accidents, and material events, or spiritual or incorporeal beings, it refers to them as signs or proofs.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that God sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand (2:164).

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

And what He has created in the earth of varied hues most surely there is a sign in this for a people who are mindful (16:12).

يُنبِتُ لَكُم بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالأعْنَابَ وَمِن كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ.

He causes to grow for you thereby crops, olives, date-palms, grapes, and all kinds of fruits; most surely there is a sign in this for a people who reflect (16:11).

وَمِن ثَمَرَاتِ النَّخِيلِ وَالأعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ.

And of the fruits of the date-palms and the grapes—you obtain from them intoxication and goodly provision; most surely there is a sign in this for a people who have sense (16:67).

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِن بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ.

And your Lord revealed to the bee saying: Make hives in the mountains and in the trees and in what they build: Then eat of all the fruits and walk in the ways of your Lord submissively. There comes forth from within it a beverage of many colours, in which there is healing for men; most surely there is a sign in this for a people who reflect (16:68–69).

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا.

And We have made the night and the day two signs, then We have made the sign of the night to pass away and We have made the sign of the day manifest, so that you may seek grace from your Lord, and that you might know the numbering of years and the reckoning; and We have explained everything with distinctness (17:12).

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَا أَنتُم بَشَرٌ تَنتَشِرُونَ.

And one of His signs is that He created you from dust, then lo! You are mortals (who) scatter (30:20).

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا لِّتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ.

And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there are signs in this for a people who reflect (30:21).

وَمِنْ ءَايَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْعَالِمِينَ

And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours; most surely there are signs in this for the learned (30:22).

وَمِنْ ءَايَاتِهِ مَنَامُكُم بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُم مِّن فَضْلِهِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ

And one of His signs is your sleeping and your seeking of His grace by night and (by) day; most surely there are signs in this for a people who would hear (30:23).

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

Do they not see the birds, constrained in the middle of the sky? None withholds them but God; most surely there are signs in this for a people who believe (16:79).

وَمِنْ ءَايَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

And one of His signs is that He shows you the lightning for fear and for hope, and sends down water from the clouds then gives life therewith to the earth after its death; most surely there are signs in this for a people who understand (30:24).

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ

And what He has created in the earth of varied hues most surely there is a sign in this for a people who are mindful (16:13).

Thousands and thousands of other events are signs of God.

Jesus and his mother are signs of God:

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ ءَايَةً وَآوَيْنَاهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ

And We made the son of Mary and his mother a sign, and We gave them a shelter on a lofty ground having meadows and springs (23:50).

Ṣāliḥ's camel is also a sign:

هَٰذِهِ نَاقَةُ اللَّهِ لَكُمْ ءَايَةً فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ

And to Thamūd (We sent) their brother Ṣāliḥ. He said: O my people! serve God, you have no god other than Him; clear proof indeed has come to you from your Lord; this is God's she-camel for you—a sign, therefore leave her alone to pasture on God's earth, and do not touch her with any harm (7:73).

To sum up, everything that exists is a sign [of God]: whether on the horizons or close to the people, they are all proofs of and a mirror

to God. God only manifests these signs to show Himself. That is because a mirror image has no primacy.

How great and beautiful the following is:

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ
أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِنْ لِقَاءِ رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُحِيطٌ

We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that He is the truth. Is it not sufficient as regards your Lord that He is a witness over all things? Now surely they are in doubt as to the meeting of their Lord; now surely He encompasses all things (41:53–54).

Because the pronoun in

إِنَّهُ

(*that He is*) apparently refers to God, and

شَهِيدٌ

is either an active participle meaning "witness" or a passive participle meaning "witnessed," the verse tells us that God is witnessed in everything, or God is present and witnesses everything. Therefore, all things show God's existence, and God must be seen in all of them. It is because nothing exists on its own; the existence of all created beings is via the Real.

However, this understanding eludes common people. They mistakenly believe things to be autonomous and fail to see God. Thus, they doubt and fail to meet their Creator—how wrong their guessing and doubt is! They should know that He encompasses everything, that everything is brought into being by Him and takes existence and origin from Him.

To sum up, nothing but God, the Blessed and Exalted, has any effect on the whole world without God's Power, Strength, and Presence. Everything that exists is dependent on the Glorified and Exalted.

Thus, it is clear that all beings have *walāyah,* from the tiniest ones to the greatest ones, from particles to galaxies, from prime matter to the closest veil and the highest level of holy incorporeal beings.

That is because without *walāyah,* nothing comes to existence; it would be inconceivable for anything to be garbed with existence.

That is because we said that *walāyah* means two things being such that nothing else comes between them.

Therefore, there must not be any gap between any being that comes into existence and its Creator, whether with regard to its existence, power, knowledge, or life, for it to be able to exist. Otherwise its being brought into being is impossible.

We know many different beings, of various shapes and kinds. We see, sense, and comprehend them. They were all created with *walāyah*, meaning that there is no gap or veil between them and the Real's Holy Essence—apart from their existence, being, and individuation (*taʿayyun*). If anything other than their individuation and quiddity comes between the Real and them, they cannot be created, and the link between God and those things is cut.

All beings are with God and linked to Him. In fact, their existence is this very link. This is the real meaning of *walāyah*. Hence, every being's existence is concomitant with closeness; the closeness is God's, and it is to every being. This enables us to understand

وَهُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ

...and He is with you wherever you are (57:4),

عَلَى كُلِّ شَيْءٍ شَهِيدٌ

witness of all things (5:117, 22:17, 34:47, 41:53, 58:6, and 85:9), and

بِكُلِّ شَيْءٍ مُحِيطٌ

encompasses all things (41:54).

It also helps us understand why one of God's Names is

وَلِيّ

Walī, because it implies that He is close to every single being. The same applies to Names and Attributes such as

عليم

"the Omniscient,"

قدير

"the Powerful,"

سميع

"the All-Hearing," and

بصير

"the All-Seeing." We also learn what those Qurʾanic verses that say that *walāyah* is God's alone mean, for example

قُلْ أَغَيْرَ اللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ؟

Say: Shall I take a guardian besides God, the Originator of the heavens and the earth ... (6:14)?

That creation necessarily means closeness, so how can we choose anyone else apart from God as a Guardian?

We realize that beings' closeness to or "distance" from the Real depends on how many veils they have: that is, how many or few individuations, or in other words, how many or few existential quiddities, defining characteristics, or qualifications. It is in accordance with this difference that this world of existence has been fashioned as beautifully as it has been. Hence, beings do not all have the same level of guardianship, just as they do not all receive the same knowledge, life, and power from the Holy Creator.

The closer a being is to the Real, the less restrictive his quiddity and existence are, the more transcendent he is, and the closer he is (*kānat walāyatuhu akthar*), i.e. his veil is thinner. The more restricted his quiddity and the less transcendent he is, the less close he is (*kānat walayātuhu aqall*), i.e. his veil is thicker.

Now we know the concomitance of being closer (*shiddat al-walāyah*) with having more light, knowledge, life, power, or any of God's other Names, and, on the other hand, the concomitance of being further away (*ḍa'f al-walāyah*) with having less light, knowledge, or any of God's other Names. Therefore, generally, the veil over a being that is closer to God is thinner, but his *walāyah* (closeness) is stronger, the radiation of his light is more widespread, and his knowledge, power, and life have a greater span. His comprehension is greater, his mastery and control over others, apart from God, is greater, and he regulates and is in charge of more of the world; in other words, more creatures are under the control of his light—and vice versa.

We instinctively see that there are many effects and many changes due to effects in this world, some minor, like the flying of a fly or the movement of a gnat, and some greater, like the creation of an elephant. Some of them are little, and some are extremely large, such as the sun, moon, stars, and planets; some are the touching and sensing by a creature like a worm creeping in the soil; another is like sensing the descent of Gabriel and the Spirit—one of the favored angels.

Therefore, the knowledge, power, ability, lifespan, and ray of the spiritual light of those closer to the Creator must be stronger in order to be able to illuminate the world—unlike the weak worm, who lacks these, and obviously does not need them.

Hence, all creatures, from the tiniest and weakest worm, up to Gabriel and the Spirit, whose status is higher than that of the angels, have their own particular rank or level. They each have their own particular share of knowledge, life, and power. Each has its own particular level of closeness.

Thus, there is no doubt in what we have said thus far. Rational proof, mystical presential knowledge, and instinct support and corroborate all of it, as do many Qur'anic verses and great hadiths.

Man's Journey through the Various Levels of Closeness

Now man's position and status on the long road to closeness and his share of water from the watering hole of Monotheism must be considered.

There is no doubt that a man, no matter what he looks like, where he comes from, or what his nationality is, has his own capacity to achieve his potential, noticeably widen the scope of his existence, and increase his knowledge and ability.

No one is born a doctor, scholar, expert in a particular craft, writer, or any other professional; he acquires the ability through hard work, study, and experience.

A man's movement can lead him towards riches, lust and passions, and status and high class; also, through spiritual practice, thought, knowledge, inner purity, and cleansing of the heart, he can transcend trifling material things and reach true knowledge, power, and life.

The spiritual journey towards God, and joining the sublime Position of the Real, is human nature; the ability to reach it is inherent to the speaking soul. And in our previous lessons we proved that a man can attain different levels of perfection through his spiritual journey towards God. He can be annihilated in the Names, Attributes, and Essence of his Creator on the course to "self-annihilation in God" and then join him. The gnostic path of self-improvement is open to him.

Of course, when we say "a man," we do not mean our limited material, natural, miserable bodies that measure less than two meters! What we mean is the engine of the body, the soul, which can take the spiritual journey.

When a man reaches the position of any of the Real's Names or Attributes, he changes into that Name or Attribute, and that Name or Attribute starts shining within him. For example, if he is the manifestation of the attribute of Beauty (*Jamāl*)

جمال

he becomes beautiful

جميل

and if he is the manifestation of the Attribute of Glory (*Jalāl*)

جلال

he becomes glorious

جليل.

If he is the manifestation of the Name "All-Knowing" (*ʿAlīm*)

عليم

he becomes a scholar

عالم

of the Name "All-Powerful" (*Qadīr*)

قدير

he becomes able

قادر.

It also varies according to the level of manifestation. An ordinary man can become the manifestation of the Name "All-Knowing" (*ʿAlīm*), "All-Hearing" (*Samīʿ*), "All-Powerful" (*Qadīr*), "All-Seeing" (*Baṣīr*), and "Ever-Living" (*Ḥayy*). Therefore, in a commensurate manner with his achievement of these Attributes, he benefits in this world. However, as his demand to receive more of these Names and Attributes increases, he becomes more talented and attains greater perfection. In other words, the higher the level he reaches, the more drenched he becomes in the vast ocean of Names and Attributes, and naturally he derives greater benefit from them.

He continues until he reaches the highest level and becomes completely annihilated in the Names and Attributes. He becomes annihilated in Names and Attributes such as

عالم

"Knowing,"

قادر

"Able,"

رحمن

"Merciful," and

رحيم

"Compassionate." In such circumstances, that Name or Attribute becomes more manifest in his character.

If a person becomes annihilated in the position of the Name "Knowing"

عالم

and the Real's Attribute of Knowledge

علم

he becomes the complete manifestation of the Name "Knowing"

عالم

and the Attribute of Knowledge

علم

That means he becomes aware of everyone, everywhere, and all being—he presentially knows the past, present, and future.

All knowledge of incorporeals, of materials, of the world, and of the Hereafter, is present with him—that is, he feels, senses, and sees everything that is going on.

And if anyone achieves self-annihilation in one of God's Names or Attributes, he becomes the perfect manifestation of that Name or Attribute. That is, he exists with all beings through the Real's life, and lives alongside everything, from the smallest to the greatest animals on the surface of the earth. And if anyone achieves self-annihilation in the name of "All-Powerful" (*Qadir*), or the Attribute of Power (*qudrah*), he becomes the manifestation of that Name or Attribute, and is able to do anything via the Real's Power, such as resurrecting or causing death, curing or causing illness, and effecting any change in the world, with God's permission.

And if someone achieves self-annihilation in the Name "Allah" or in the Pronoun *Huwa* ("He"), because the Name "Allah" is an umbrella-term for all the Real's Names and Attributes, he becomes the manifestation of all His Names and Attributes, and is able to resurrect the dead, cause death, do anything, and know anything.

Of course, one must not forget that these actions all come under the heading of manifestation, meaning they are with God's permission. In other words, they are all God's actions appearing in His mirror, because apart from the Creator, no one exists or bears any Name or Attribute completely autonomously. It is the Real Who bestows the manifestation of such Names and Attributes.

It is the same with all existence. The Names and Attributes are exclusive to God; the most they do is appear in various quiddities or individuations, because the Glorious and Exalted never abdicates His exalted station, and never bestows any autonomous Name or Attribute upon any being. Such a bestowal would contradict the infiniteness of His Power. He never becomes abject, broken, or unable; He remains firm in His station.

When one achieves complete self-annihilation, and acquires attributes, names, and actions through his self-annihilation, it is because he has achieved and completed his four journeys. The first journey is *the journey from the creatures to the Real,* that is, from man to God. The second is *the Journey in the Real via the Real,* in the Names and Attributes with the Real. The third is *the Journey from the Real to the creatures via the Real.* And the fourth is *the Journey through the creatures via the Real.* He then becomes a perfect man. He achieves absolute perfection; all God's Attributes bestowed upon him are actuated in him, and he becomes the perfect mirror of the Attributes and Beauties of the Holy Creator.

His closeness (*walāyah*) becomes perfect; in other words, he becomes an absolute Guardian via Divine Guardianship. Hence, he is with all beings via his closeness to the Real and disposes of all affairs with God's permission, because this is concomitant with absolute closeness.

Therefore, the Real's absolute closeness is nothing but this closeness. Hence He says:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ.

Certainly We created man in the best mould (95:4). This *best mould* is his potential according to his creation to ascend to the highest position possible, attain eternal life from God, and subsist via God's Names and Attributes.

Hence, God says:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا.

And He taught Adam all the names... (2:32).

This is what "God's Caliph" and the following prophetic hadith both mean:

خَلَقَ اللهُ آدَمَ عَلَى صُورَتِهِ.[36]

"God created Adam in His Image."

Imam Jaʿfar Ibn Muhammad al-Ṣādiq says about Man's status, station, and level:

إِنَّ الصُّورَةَ الْإِنْسَانِيَّةَ هِيَ أَكْبَرُ حُجَّةِ اللهِ عَلَى خَلْقِهِ، وَهِيَ الْكِتَابُ الَّذِي كَتَبَهُ بِيَدِهِ، وَهِيَ الْهَيْكَلُ الَّذِي بَنَاهُ بِحِكْمَتِهِ، وَهِيَ مَجْمُوعُ صُورَةِ الْعَالَمِينَ، وَهِيَ الْمُخْتَصَرُ مِنَ الْعُلُومِ فِي اللَّوْحِ الْمَحْفُوظِ، وَهِيَ الشَّاهِدُ عَلَى كُلِّ غَائِبٍ، وَهِيَ الْحُجَّةُ عَلَى كُلِّ جَاحِدٍ وَهِيَ الطَّرِيقُ الْمُسْتَقِيمُ إِلَى كُلِّ خَيْرٍ، وَهِيَ الصِّرَاطُ الْمَمْدُودُ بَيْنَ الْجَنَّةِ وَالنَّارِ.[37]

> Indeed, the human form is God's greatest evidence to His creatures. It is the book He wrote with His own Hand, the form upon which He built in His wisdom. It is the comprehensive form of all the worlds, and the abridgment of all the knowledge on the Guarded Tablet. It is the witness to every unseen, the evidence against every rejecter, the straight road to every good, and the path stretching between Heaven and Hell.

It is also on this basis that man became unique through the angels' being commanded to prostrate before him, so he became superior to all the angels. His veil became the thinnest and closest—thinness and closeness achieved only by the most favored creatures, such as the Holy Spirit, which is greater than the angels. That is why they call man's essence his spirit, because it has the potential to reach the level of the Holy Spirit: otherwise, "spirit" is not the name or proper noun for man's essence.[38]

Sayyid Ḥaydar Āmulī says: "He who holds this position is the origin, principle, source, and spring of everything."

He is the origin, and the end is his, just like the saying:

لَيْسَ وَرَاءَ عَبَّادَانَ قَرْيَةٌ[39]

"There is no township beyond Abadan!" All knowledge and deeds are attributable to him, and all stations and levels are ultimately his—be he prophet, guardian, executor, or messenger.

The secret to this prophethood is absolute closeness (*walāyah*), and absolute closeness means esoterically attaining all these perfections sempiternally and keeping them forever, as Ali says:

كُنْتُ وَلِيًّا وَآدَمُ بَيْنَ الْمَاءِ وَالطِّينِ.

"I was already a Guardian while Adam was still between water and clay!" and as God's Messenger says:

أَنَا وَعَلِيٌّ مِنْ نُورٍ وَاحِدٍ.

"Ali and I come from a single light," and like another statement made by God's Messenger:

خَلَقَ اللهُ رُوحِي وَرُوحَ عَلِيِّ بْنِ أَبِي طَالِبٍ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ بِأَلْفَيْ عَامٍ.

"God created my soul and Ali Ibn Abī Ṭālib's soul 2,000 years before creating the [other] creatures."

Similarly, he says:

بُعِثَ عَلِيٌّ مَعَ كُلِّ نَبِيٍّ سِرّاً وَمَعِي جَهْراً.

"Ali was sent in secret with every [other] prophet but openly with me."

Because of what this level means, Ali says in *Khuṭbat al-Bayān* ("The Explanatory Sermon"):

أَنَا وَجْهُ اللهِ، أَنَا جَنْبُ اللهِ، أَنَا يَدُ اللهِ، أَنَا القَلَمُ الأَعْلَى، أَنَا اللَّوْحُ المَحْفُوظُ، أَنَا الكِتَابُ المُبِينُ، أَنَا القُرْآنُ النَّاطِقُ، أَنَا كهيعص الر ذَلِكَ الكِتَابُ، أَنَا طَاءُ الطَّوَاسِيمِ، أَنَا حَاءُ الحَوَامِيمِ، أَنَا المُلَقَّبُ بِيَاسِينَ، أَنَا صَادُ الصَّافَّاتِ، أَنَا سِينُ المُسَبِّحَاتِ، أَنَا النُّونُ وَالقَلَمِ، أَنَا مَانِحُ الكَرَمِ، أَنَا خَلِيلُ جَبْرَئِيلَ، أَنَا صِفْوَةُ مِيكَائِيلَ، أَنَا المَوْصُوفُ بِ (لا فتى): أَنَا المَمْدُوحُ فِي «هَلْ أَتَى»، أَنَا النَّبَأُ العَظِيمُ، أَنَا الصِّرَاطُ المُسْتَقِيمُ، أَنَا الأَوَّلُ، أَنَا الآخِرُ، أَنَا الظَّاهِرُ، أَنَا البَاطِنُ، إِلَى آخِرِهِ.[40]

I am God's face, I am God's side, I am God's hand, I am the most exalted pen, I am the Guarded Tablet. I am the clear Book. I am the Speaking Qur'an. I am *Kāf Hā Yā ʿAyn Ṣād*

كهيعص

I am *Alif Lām Mīm*

الر

I am the *Ṭā'* in the chapters that begin with *Ṭā Sīn Mīm* (*al-Ṭawāsīm*); I am the *Ḥā'* in the chapters that begin with *Ḥā' Mīm* (*al-Ḥawāmīm*). I am titled *Yā Sīn*. I am the *Ṣād* in *al-Ṣāffāt*. I am the *Sīn* in the chapters that begin by praising God (*al-Musabbiḥāt*).[41] I am the *Nūn* and the Pen; I am the Table of Generosity. I am Gabriel's friend; I am he about whom God's Messenger said:

لَا فَتَى

"There is no hero [but Ali.]" I am praised by [chapter 76]

هَلْ أَتَى

Hal atā; I am the great tidings. I am the straight path. I am the first. I am the last. I am the manifest. I am the hidden...

Beware of finding these points unbelievable. What would be unbelievable would be if the Imam did all these things autonomously.

However, if he is the mere mirror, and the perfect sign of the Real, and these actions are the manifestation of the One's Essence appearing in the mirror that is [the Imam's] existence], they cannot be considered to be unbelievable. If, according to true Monotheism, any action is through God, then what is the difference between a small act by the Imam, such as ripping away the Gate at Khaybar, killing ᶜAmr Ibn ᶜAbd Widd, Marḥab, and the heroes of Quraysh at the battles of Khaybar, the Confederates (*al-Aḥzāb*) and Badr; and a great act, such as Noah's flood, sending the poisonous wind to ᶜĀd, and so on? In all cases it is the Real's doing.

In his *al-Ishārāt* (*Remarks*), Avicenna says:

فَإِذَا عَبَرَ الرِّيَاضَةَ إِلَى النَّيْلِ، صَارَ سِرُّهُ مِرْآةً مَجْلُوَّةً مُحَاذِيًا بِهَا شَطْرَ الْحَقِّ، وَدَرَّتْ عَلَيْهِ اللَّذَّاتُ الْعُلَى، وَفَرِحَ بِنَفْسِهِ لِمَا بِهَا مِنْ أَثَرِ الْحَقِّ، وَكَانَ لَهُ نَظَرٌ إِلَى الْحَقِّ وَنَظَرٌ إِلَى نَفْسِهِ وَكَانَ بَعْدُ مُتَرَدِّدًا.[42]

When [a gnostic] finishes his mortification and attains [his goal and desires, which are joining the Holiness Creator], his soul (*sirr*) appears shiningly before the Real, and the sublimest ecstasies pour copiously onto it; he rejoices at the trace left in himself by the Real; he sees himself and sees the Real and is torn between the two...

ثُمَّ إِنَّهُ يَغِيبُ عَنْ نَفْسِهِ، فَيَلْحَظُ جَنَابَ الْقُدْسِ فَقَطْ، وَإِنْ لَحَظَ نَفْسَهُ فَمِنْ حَيْثُ هِيَ لَاحِظَةٌ، لَا مِنْ حَيْثُ هِيَ بِزِينَتِهَا، وَهُنَاكَ يَحِقُّ الْوُصُولُ.[43]

Next, he leaves himself and sees only the Holy. Even if he does see himself, he only sees his observation, not his self with all its embellishment. That is when he has arrived...

And after that, he says:

الْعِرْفَانُ مُبْتَدِئٌ مِنْ تَفْرِيقٍ وَنَفْضٍ وَتَرْكٍ وَرَفْضٍ مُمْعِنٌ فِي جَمْعٍ هُوَ جَمْعُ صِفَاتِ الْحَقِّ، لِلذَّاتِ الْمُرِيدَةِ بِالصِّدْقِ مُنْتَهٍ إِلَى الْوَاحِدِ، ثُمَّ وُقُوفٌ.[44]

Mysticism begins with *tafrīq* [the mystic's separating from everything that distracts him from the Real], *nafḍ* [shaking himself to cast off the effects of those distractions such that he does not pay them any more attention to perfect his soul to abstract it from anything but the Real], *tark* [cutting himself off from and forgetting everything to reach God], and *rafḍ* [rejecting all pleasures to reach the Real].

Khawājah Nāṣir al-Dīn al-Ṭūsī, may God be pleased with him, says by way of explanation of the above that when the mystic cuts himself off and connects with the Real, he believes himself to have power over everything, knowledge of everything, and a will that cannot be opposed by any contingent being.

In fact, everything that exists issues and effuses from him.

At that point, the Real has become his sight by which he sees, his hearing by which he hears, his power by which he acts, his knowledge by which he knows, and his existence by which he exists.

At that point, the mystic actually has God's manners (*akhlāq*); this is what the Shaykh means by:

الْعِرْفَانُ مُعْنِيٌ فِي جَمِيعِ صِفَاتٍ هِيَ صِفَاتُ الْحَقِّ لِلذَّاتِ الْمُرِيدَةِ بِالصِّدْقِ.

"Mysticism is devoted to all attributes—the Real's attributes for the soul that truly desires."

After that, the gnostic sees through his inward eyes; that is, he sees this and similar attributes as plural when measured against plurality, but singular when measured against their single origin, because the Essential Itself is his essential power, and his essential power is His Will. The same applies to all his other attributes.

Nothing else has any inherent existence. There are no attributes distinct from His Essence; they are all one thing, as God, the Honorable and Exalted, says:

إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ

God is only One God (4:171).

So He is He. There is nothing else; this is what ending up at One means. At that point there remains no describer or thing described, no wayfarer or wayfared, no knower or thing known. This is standing (*wuqūf*).[45]

Avicenna's Opinion on Mystics

Avicenna says in the Tenth Class of *Remarks*:

وَإِذَا بَلَغَكَ أَنَّ عَارِفاً حَدَّثَ عَنْ غَيْبٍ فَأَصَابَ مُتَقَدِّماً بِبُشْرَى أَوْ نَذِيرٍ فَصَدِّقْ، وَلَا يَتَعَسَّرَنَّ عَلَيْكَ الْإِيمَانُ بِهِ.[46]

> When you are informed that a gnostic has spoken of the unseen, and it conforms with glad-tidings or a warning he has previously given, believe him. Believing him should not be difficult for you!...

التَّجْرِبَةُ وَالْقِيَاسُ مُتَطَابِقَانِ عَلَى أَنَّ لِلنَّفْسِ الْإِنْسَانِيَّةِ أَنْ تَنَالَ مِنَ الْغَيْبِ نَيْلًا مَا فِي حَالَةِ الْمَنَامِ، فَلَا مَانِعَ مِنْ أَنْ يَقَعَ ذَلِكَ النَّيْلُ فِي حَالِ الْيَقْظَةِ، إِلَّا مَكَانَ إِلَى زَوَالِهِ سَبِيلٌ، وَلَا ارْتِفَاعِهِ إِمْكَانٌ.[47]

Experience and analogical deduction agree that the human soul can attain some knowledge of the unseen when it is asleep, so there is no impediment to its attaining some while awake, unless there is a way for [the knowledge] to disappear or it is possible for it to be taken away...

وَلَعَلَّكَ قَدْ تَبْلُغُكَ عَنِ الْعَارِفِينَ أَخْبَارٌ تَكَادُ تَأْتِي بِقَلْبِ الْعَادَةِ فَتُبَادِرُ إِلَى التَّكْذِيبِ، وَذَلِكَ مِثْلُ مَا يُقَالُ: إِنَّ عَارِفًا اسْتَسْقَى لِلنَّاسِ فَسُقُوا، أَوِ اسْتَشْفَى لَهُمْ فَشُفُوا، أَوْ دَعَا عَلَيْهِمْ فَخُسِفَ بِهِمْ وَزُلْزِلُوا، أَوْ هَلَكُوا بِوَجْهٍ آخَرَ.

وَدَعَا لَهُمْ، فَصُرِفَ عَنْهُمُ الْوَبَاءُ، وَالْمُومَانُ، وَالسَّيْلُ، وَالطُّوفَانُ، أَوْ خَضَعَ لِبَعْضِهِمْ سَبُعٌ، أَوْ لَمْ يَنْفِرْ عَنْهُمْ طَائِرٌ، أَوْ مِثْلُ ذَلِكَ مِمَّا لَا تُؤْخَذُ فِي طَرِيقِ الْمُتَتَبِّعِ الصَّرِيحِ فَتَوَقَّفْ، وَلَا تَعْجَلْ، فَإِنَّ لِأَمْثَالِ هَذِهِ أَسْبَابًا فِي أَسْرَارِ الطَّبِيعَةِ

News of the mystics that almost runs counter to custom may reach you and you will immediately disbelieve [it]. Examples of that are a mystic praying for rain for the people and their receiving rain, his praying for a cure for them and their being cured, or his cursing them and their being swallowed up, visited with an earthquake, or perishing some other way.

Or, he prays for them and cholera, murrain, a torrent, or a flood is turned away from them, or predators submit to them, or a bird does not fly away from them, or something similar that is not clearly impossible.

Pause and do not be hasty, because there are reasons for things like this in nature's secrets...

إِنَّ الْأُمُورَ الْغَرِيبَةَ تَنْبَعِثُ فِي عَالَمِ الطَّبِيعَةِ مِنْ مَبَادِئَ ثَلَاثَةٍ: أَحَدُهَا الْهَيْئَةُ النَّفْسَانِيَّةُ الْمَذْكُورَةُ

Strange events in nature are caused by three things: one is the aforementioned psychical dispositions...

وَالسِّحْرُ مِنْ قَبِيلِ الْأَوَّلِ، بَلِ الْمُعْجِزَاتُ وَالْكَرَامَاتُ.[48]

Sorcery and indeed miracles and miraculous acts are examples of the first.

In *Fuṣūṣ al-Ḥikam*, Muḥyī al-Dīn Ibn ʿArabī says about Adam's being Caliph:

فَهُوَ مِنَ الْعَالَمِ كَفَصِّ الْخَاتَمِ مِنَ الْخَاتَمِ الَّذِي هُوَ مَحَلُّ النَّقْشِ وَالْعَلَامَةُ الَّتِي بِهَا يَخْتِمُ الْمَلِكُ عَلَى خَزَائِنِهِ، وَسَمَّاهُ خَلِيفَةً مِنْ أَجْلِ هَذَا: لِأَنَّهُ الْحَافِظُ خَلْقَهُ كَمَا يُحَفَّظُ بِالْخَتْمِ الْخَزَائِنُ، فَمَا دَامَ خَتْمُ الْمَلِكِ عَلَيْهَا لَا يَجْسُرُ أَحَدٌ عَلَى فَتْحِهَا إِلَّا بِإِذْنِهِ، فَاسْتَخْلَفَهُ فِي حِفْظِ الْعَالَمِ، فَلَا يَزَالُ الْعَالَمُ مَحْفُوظًا مَا دَامَ فِيهِ هَذَا الْإِنْسَانُ الْكَامِلُ.[49]

Adam was to the world as a bezel is to a ring, [a bezel] that is the part used to inscribe or mark, which kings use to seal their treasuries.[50] Now, that is why God called him His Caliph. It is because he guards creation, the way treasuries are protected with a seal.

As long as the King's seal is on them, no one dares open them without his permission. Thus God, Almighty, appointed man as His Caliph to protect the world, and the world is safe as long as that perfect man is in it.

Qayṣarī's Commentary on Ibn ʿArabī's Discussion on the Perfect Man

Qayṣarī says by way of commentary on this:

الْحَقُّ يَحْفَظُ خَلْقَهُ بِالْإِنْسَانِ الْكَامِلِ، عِنْدَ اسْتِتَارِهِ بِمَظَاهِرِ أَسْمَائِهِ وَصِفَاتِهِ عِزَّةً، وَكَانَ هُوَ الْحَافِظُ لَهَا قَبْلَ الِاسْتِتَارِ وَالِاخْتِفَاءِ وَإِظْهَارِ الْخَلْقِ.

فَحِفْظُ الْإِنْسَانِ لَهَا بِالْخِلَافَةِ تُسَمَّى بِالْخَلِيفَةِ لِذَلِكَ، وَحِفْظُهُ لِلْعَالَمِ عِبَارَةٌ عَنْ إِبْقَاءِ صُوَرِ أَنْوَاعِ الْمَوْجُودَاتِ عَلَى مَا خُلِقَتْ عَلَيْهَا الْوُجُوبِ لِإِبْقَاءِ كَمَالَاتِهَا وَآثَارِهَا بِاسْتِمْدَادِهِ مِنَ الْحَقِّ التَّجَلِّيَاتِ الذَّاتِيَّةِ، وَالرَّحْمَةِ الرَّحْمَانِيَّةِ وَالرَّحِيمِيَّةِ بِالْأَسْمَاءِ وَالصِّفَاتِ الَّتِي هَذِهِ الْمَوْجُودَاتُ صَارَتْ مَظَاهِرَهَا وَمَحَلَّ اسْتِوَائِهَا

إِذِ الْحَقُّ أَنَّمَا يَتَجَلَّى لِمِرْآةِ قَلْبِ هَذَا الْكَامِلِ، فَيَنْعَكِسُ الْأَنْوَارُ مِنْ قَلْبِهِ إِلَى الْعَالَمِ، فَيَكُونُ بَاقِيًا بِوُصُولِ ذَلِكَ الْفَيْضِ إِلَيْهَا، فَمَا دَامَ هَذَا الْإِنْسَانُ الْكَامِلُ مَوْجُودًا فِي الْعَالَمِ، يَكُونُ مَحْفُوظًا بِوُجُودِهِ وَتَصَرُّفِهِ فِي عَوَالِمِهِ الْعُلْوِيَّةِ وَالسُّفْلِيَّةِ

فَلَا يَجْسُرُ أَحَدٌ مِنْ حَقَائِقِ الْعَوَالِمِ وَأَرْوَاحِهَا عَلَى فَتْحِ الْخَزَائِنِ الْإِلَهِيَّةِ وَالتَّصَرُّفِ فِيهَا إِلَّا بِإِذْنِ هَذَا الْكَامِلِ، لِأَنَّهُ صَاحِبُ الِاسْمِ الْأَعْظَمِ الَّذِي بِهِ يُرَبِّي الْعَالَمَ كُلَّهُ

فَلَا يَخْرُجُ مِنَ الْبَاطِنِ إِلَى الظَّاهِرِ مَعْنًى مِنْ مَعَانِي الْأَ بِحُكْمِهِ، وَلَا يَدْخُلُ مِنَ الظَّاهِرِ فِي الْبَاطِنِ شَيْءٌ إِلَّا بِأَمْرِهِ، وَإِنْ كَانَ يَجْهَلُهُ عِنْدَ غَلَبَةِ الْبَشَرِيَّةِ عَلَيْهِ.[51]

The Real has protected His creatures with a perfect human being since becoming hidden behind the manifestations of His Names and Attributes out of glory. He was their protector before becoming veiled and hidden and manifesting creation.

Hence, man's acting as their protector is by way of succession (*khilāfah*) so that is why he is known as a successor (*khalīfah*). His protection of creation means "keeping the forms of the different kinds of beings as they were," on the base that they have been created for, which means keeping their perfection and effects by his receiving essential manifestations from the Real, Merciful, and Compassionate mercy through the Names and Attributes of which the beings are manifestations and loci.

This is because the Real only manifests Himself in the mirror that is the heart of this perfect man, and the lights reflect from his heart to the world, so the world remains through this effusion [of blessing] reaching it. As long as this perfect human is present in the world, the world is protected by his presence and by his disposal in its higher and lower realms.

Hence, no being or soul dares open the Divine Treasuries or dispose of them without this perfect human's permission, because he has the Greatest Name, by which he causes the world to grow.

Nothing ceases to be hidden and becomes manifest without being commanded to do so by him, or ceases being manifest and becomes hidden without being ordered to by him—even if his humanity makes him unaware of it...

وَقَدْ صَرَّحَ شَيْخُنَا (رض) فِي كِتَابِ الْمِفْتَاحِ أَنَّ مِنْ عَلَامَاتِ الْكَامِلِ أَنْ يَقْدِرَ عَلَى الْإِحْيَاءِ وَالْإِمَاتَةِ وَأَمْثَالِهِمَا.[52]

Our Shaykh stipulates in *Miftāḥ* that one of the signs of a perfect human being is the ability to quicken the dead, cause death, and so on.

Shaykh ʿAbd al-Karīm Jīlī's Discussion of the Perfect Man

In *al-Insān al-Kāmil* (The Perfect Man), Shaykh ʿAbd al-Karīm Jīlī says:

Let it be known that the perfect man is a copy (*nuskhah*) of the Lofty Real, as God's Messenger tells us:

خَلَقَ اللهُ آدَمَ عَلَى صُورَةِ الرَّحْمَنِ

"God created Adam in the image of the Merciful." Another hadith says:

خَلَقَ اللهُ آدَمَ عَلَى صُورَتِهِ

"God created Adam in His image."

That is because God is Ever-Living, Omniscient, and Able. He wills and is All-Hearing and All-Seeing and Speaking. Similarly, man is living, aware, and so on. He then matches identity with identity, assertoricity with assertoricity, essence with essence, universal with universal, comprehensiveness with comprehensiveness, and particularity with particularity.

He has another match—he matches the Real with his inherent essences.

Know that a perfect man inherently, absolutely, and proprietarily deserves to have the Essential Names and Divine Attributes, because it is to his essence that these Attributes refer, to his subtlety to which these allusions allude. They can refer to nothing in existence apart from the perfect man.

Therefore, the similitude of the perfect man to God is as the similitude of a mirror. One cannot see one's face apart from in a mirror. Otherwise, he can only see the image of his self in the mirror of the name "Allah."

Thus it is a mirror to Him and the perfect man is also a mirror to Him because the Real made it so that His Names and Attributes can only be seen in the perfect man. This is what the following means:

اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ وَالْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَاَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْاِنْسَانُ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا.

Surely We offered the trust to the heavens and the earth and the mountains, but they refused to undertake it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant (33:72). "In other words, man wrongs himself by lowering himself to that level, not realizing his own value, because he is God's trustee without realizing it..."

وَلِلْاِنْسَانِ الْكَامِلِ تَمَكُّنٌ مِنْ مَنْعِ الْخَوَاطِرِ عَنْ نَفْسِهِ جَلِيلِهَا وَدَقِيقِهَا، ثُمَّ اِنَّ تَصَرُّفَهُ فِي الْاَشْيَاءِ لَا عَنِ اتِّصَافٍ وَلَا عَنْ آلَةٍ وَلَا عَنِ اسْمٍ وَلَا عَنْ رَسْمٍ، بَلْ كَمَا يَتَصَرَّفُ اَحَدُنَا فِي كَلَامِهِ وَاَكْلِهِ وَشُرْبِهِ..[53]

"A perfect man has such power that he can repel all big and small thoughts from his mind. And his dominion over the things is not through having an attribute, via a tool, via any name or trace. Rather, it is normal, like one of us eating, drinking or speaking."

Hakim Sabzavārī's Discussion of the Perfect Man

Mullā Hādī Sabzavārī, may God have mercy on him, says in his discussion concerning the Lofty Creator's knowledge of all things via incomposite intellect and illuminationist annexation:

> Know that there are two stages here: the stage of plurality in unity, meaning the highest level of existence in its oneness and incompositeness comprising all beings; in its singularity, it has all the perfection that all beings have...

> مِثَالُهُ الْاِنْسَانُ الْكَامِلُ بِالْفِعْلِ حَيْثُ اِنَّهُ بِوَحْدَتِهِ جَامِعٌ لِكُلِّ مَا فِي الْوُجُودِ مِنَ الصُّوَرِ وَالْمَعَانِي وَالْاَشْبَاحِ وَالْاَرْوَاحِ، لَيْسَ مِنَ اللهِ بِمُسْتَنْكَرٍ اَنْ يَجْمَعَ الْعَالَمَ فِي وَاحِدٍ، فَهُوَ بِحَيْثُ كَانَ الْكُلُّ مِنَ النُّزْهَةِ اِلَى الذَّرَّةِ مَرْآتِي ذَاتِهِ كَمَا هُوَ مِرْآةُ الْحَقِّ وَمَقَامُ الْوَحْدَةِ فِي الْكَثْرَةِ.[54]

> An example of it is the perfect man, because he is the universal, because he is the image of all forms, meanings, ghosts, and spirits.
>
> It would not be unbelievable for God to put the whole world in a single being; therefore, a perfect man is in such a way that all beings, from the smallest ones to the largest, are mirrors to his essence; as he is the mirror to the Lofty Real and the station of unity in plurality.

Sabzavārī also says:

> The heavenly body orbits round the axis of the heart,
> And the existence of the world and the Hereafter are a manifestation of the heart;
> Any image that is written on the face of a tablet
> Is written by the Real's Hand in the heart's notebook.

He says:

> The whole world is like a body and man is its heart,
> Everything you seek comes from man
> The world and the Hereafter are like a body
> And man is its spirit

Because man is the foundation of the entire world

Man is the axis of the world, and Heaven's orbit does not settle without him.
The world and the Hereafter do not become their parts, and his position transcends being and place.
This man who transcends place has settled in a position, and the unrestricted has become restricted under a heading
Hundreds of thousands of oceans have disappeared into a single drop [into the perfect man]
And the whole world has become a single atom that has disappeared in a world [This is evocative of "Do you claim to be a tiny seed when the larger world is inside you?"]
And this sempiternity has indubitably become like eternity and the secret become the manifest itself, so ponder on.

The stars are rays from the lamp of our illuminated heart, so our heart manifests the entire world, and the entire world is the manifestation of us.

We are not just God's gate to all the inhabitants of the earth. In fact, the nine planets orbit round our heads
Intellect, before us, is like a child going to school
It is the philosopher who takes his light from our illuminated heart
Even if we sit on the ground and wear shabby garments, a hundred like Jamshīd [one of the mythical rulers of Iran] would sleep at our door to beg.
Khiḍr's spring thirsts for our mirage, and the fire on Sinai is a flame rising from our Censer!
You who think of high station and rule and want to be heavy-handed and arrogant, know that head and crown are the same pumpkin to us.
Tell that wealthy man who strives after existence and sells asceticism: "There is no one in our kingdom who buys your merchandise."
We are like the eagle, helpful and of assistance, not like the vulture in the sky. The world and the Hereafter are like an egg, and the chick is under our wings.
If the moon gets its light from the sun, then the sun gets its light from the rays of our star.
We, and no one else, are the true kings of the kingdom of the path. Both the poor man's felt cap and the crown of self-annihilation in God are on our head.
Even if man and the world are secrets (*min al-asrār*), Secrets (*al-Asrār*) is just a lowly doorman on our doorsteps. [Sabzavārī called himself *al-Asrār*, meaning "the Secrets"].

Summary of Ṣadr al-Muta'allihīn's discussion on the Perfect Man

In his discussion of the utmost cause in *al-Asfār al-Arbaʿah* (*The Four Journeys*), the sage Mullā Ṣadrā Shīrāzī says:

ثُمَّ إِلَى عِبَادَةِ الْإِنْسَانِ وَتَشْبِيهِهِ بِالْمَبْدَأِ الْأَعْلَى فِي الْعِلْمِ وَالْعَمَلِ وَإِدْرَاكِهِ لِلْمَعْلُومَاتِ وَتَجَرُّدِهِ عَنِ الْجِسْمَانِيَّاتِ، فَعِبَادَتُهُ أَجَلُّ الْعِبَادَاتِ الْأَرْضِيَّةِ، وَمَعْرِفَتُهُ أَعْظَمُ الْمَعَارِفِ الْحَيَوَانِيَّةِ، وَلَهُ فَضِيلَةُ النُّطْقِ وَشَرَفُ الْقُدْرَةِ وَكَمَالُ الْخِلْقَةِ

Then on to man's worship and its similarity to the most sublime source in knowledge and action, its perception of known things, and its transcendence of bodily things. Well, his worship is the most sublime earthly worship, and his knowledge is the greatest animal knowledge. He has the virtue of speech and the honor of capability and perfection of form.

Sabzavārī comments in the margin:

He qualifies man's worship as earthly and animal because, as he says, what is man's worship compared to the worship by those within the firmaments, who never slumber, and never feel lethargy when praying?

They constantly worship God, and neither slumber nor fatigue ever overtakes them. And what is man's knowledge compared to the knowledge of the infallible angels, especially the favored ones? As is said: "What a difference there is between (God's) beloved and you, O misguider!"

And what a difference there is between sempiternal light and between *nay, but they are further astray* (25:44)!

However, in the latter, there is a group nobler than the angels, let alone the stars: "The stars and angels do not understand anything because that which is in the human soul (*sirr*) is of Him, Sublime is His station."

They are God's choice servants and select beings, especially those of them who are Muhammadi who say:

رُوحُ الْقُدُسِ فِي جِنَانِ الصَّافُورَةِ، ذَاقَ مِنْ حَدَائِقِنَا الْبَاكُورَةِ[55]

"The Holy Spirit is in the gardens of the third heaven (*al-ṣāqūrah*). He has tasted the first fruit from our orchards."

It is said about their beloved Master: "If Ahmad revealed the secrets of the night journey, Gabriel would be evermore astonished."

In fact, this is true of this entire category of people. Shaykh Fāriḍ al-Dīn al-Aṭṭār al-Nīshābūrī, may his soul be blessed, says:

Young man, the seven firmaments are engrossed night and day in working for your sake. The angels' obedience is for your sake. Heaven and Hell are the reflection of your kindness and subduing!

All the angels have prostrated before you. The whole world and part of it has stabilized in your being.

Do not look at yourself with an eye of contempt, because no one existed before you. Your external appearance is part of one, but your inside is the whole of everything.

So do not look at yourself prompted by meekness and consider [yourself] to be incapable.

When it is time for the high rank and sublimity of the whole world, it has high rank and sublimity by virtue of your existence!

The reason for this is that the perfect man in fact comes under the Greatest Name, the Name of Glory and Kingdom, which is one of the transcendental Names such as "All-Perfect" (*Subbūḥ*) and "All-Holy" (*Quddūs*). However, a celestial body comes under names like "Everlasting," "Lofty", and "Lord." Man is called by all names, both deanthropomorphistic (*tanzīhiyyah*) and allegorical (*tashbīhiyyah*).

Can you not see that the spirit of a celestial is always annexed, whereas man's soul is always free, transcending the bond of a material body and indeed the entire world? He takes off his sandals and casts off both existences.

Even though a favored angel is a non-corporeal spirit, it is not called by all the Names, both deanthropomorphistic and allegorical.

However, these kinds of men have the power to soar to the highest point; they are mere soaring intellects who have no need of bodies or any means for their soaring.

They are in such a state that it is as if they have undressed and thrown away their coverings and garments. They are standing at the beginning of the row. If they have any veil, it will also be removed very soon. As Ali said when "undressing":

فُزْتُ وَرَبِّ الْكَعْبَةِ[56]

"By the Lord of the Kaʿbah I have succeeded."

Thus, these kinds of men's worship are superior to that of the celestials, because how often a little sincere worship is preferable to long but void worship! The same applies to knowledge compared to the angels', because a perfect man knows God by all His Names. Perhaps that is what Mullā Ṣadrā means by:

بِمَا هُوَ بَشَرٌ.[57]

"...qua human." However, Ṣadr al-Muta'allihīn, may God bless him, does not just refer to the perfect man's status and position in one or two places. On the contrary, he refers to it throughout his works, especially *al-Asfār*, where he often remarks that *al-Asfār al-Arbaʿah* could instead be titled "The Perfect Man." It can truly be said: that it is the best composition that has been written to date on this subject. We cite a brief extract by way of illustration:

وَهَذَا أَيْضاً مِنْ لَطَائِفِ صُنْعِ اللهِ وَحِكْمَتِهِ فِي خَلْقِ الْإِنْسَانِ الْكَامِلِ؛ وَصَيْرُورَتِهِ إِنْسَاناً كَبِيراً بَعْدَ مَا كَانَ عَالَماً صَغِيراً، فَكَأَنَّ الْوُجُودَ كُلَّهُ كَشَخْصٍ وَاحِدٍ دَارَ عَلَى نَفْسِهِ؛ وَكَأَنَّهُ كِتَابٌ كَبِيرٌ، فَاتِحَتُهُ عَيْنُ خَاتِمَتِهِ؛ وَالْعَالَمُ كُلُّهُ تَصْنِيفُ اللهِ؛ وَابْتَدَأَ بِالْعَقْلِ وَاخْتَتَمَ بِالْعَاقِلِ؛ كَمَا قَالَ تَعَالَى:

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللهِ يَسِيرٌ * قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللهُ يُنْشِئُ النَّشْأَةَ الْأَخِرَةَ إِنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.[58]

And this is also one of the subtleties in God's plan and wisdom in creating a perfect human being, [the latter] becoming a great man after having been a small world.

It is as if the entire world is like a single person, revolving around himself, or like a Great Book, the beginning of which is the same as its ending. The whole world is God's authorship beginning with an intellect and ending with the rational being. As He says:

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللهِ يَسِيرٌ
قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللهُ يُنْشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

What! Do they not consider how God originates the creation, then reproduces it? Surely that is easy to God.

Say: Travel in the earth and see how He makes the first creation, then God creates the latter creation; surely God has power over all things (29:19–20).

What Ibn Fāriḍ Says about Divine Names and Attributes in the Perfect Man

Ibn Fāriḍ, the Arab poet, composed mystical poetry like the Iranian Hāfiẓ Shīrāzī. In *Naẓm al-Sulūk* he has an ode known as *al-Tāʾiyyah al-Kubrā*, which is about the perfect man's status. The ode is 761 couplets long and innovatively and delicately explains all the stages of the Divine path. We cite a brief extract from the end of it, about the perfect man's taking on Divine Names and Attributes:

وَإِنِّي وَإِنْ كُنْتُ ابْنَ آدَمَ صُورَةً فَلِي فِيهِ مَعْنًى شَاهِدٌ بِأُبُوَّتِي[59] 1

وَنَفْسِي عَلَى حَجْرِ التَّجَلِّي بِرُشْدِهَا تَجَلَّتْ وَفِي حِجْرِ التَّجَلِّي تَرَبَّتِ 2

وَفِي الْمَهْدِ حِزْبِي الأَنْبِيَاءُ وَفِي عَنَا صِرى لَوْحِيَ الْمَحْفُوظُ وَالْفَتْحُ سُورَتِي 3

وَقَبْلَ فِصَالِي دُونَ تَكْلِيفِ ظَاهِرِي خَتَمْتُ بِشَرْعِي الْمُوضِحِي كُلَّ شِرْعَةٍ 4

فَهُمْ وَالأُلَى قَالُوا بِقَوْلِهِمْ عَلَى صِرَاطِي، لَمْ يَعْدُوا مَوَاطِيَ مِشْيَتِي 5

فَيُمْنُ الدُّعَاةِ السَّابِقِينَ إِلَيَّ فِي يَمِينِي وَيُسْرُ اللَّاحِقِينَ يَسَرَتِي 6

وَلَا تَحْسَبَنَّ الأَمْرَ عَنِّيَ خَارِجاً فَمَا سَادَ إِلَّا دَاخِلٌ فِي عُبُودَتِي 7

وَلَوْلَايَ لَمْ يُوجَدْ وُجُودٌ وَلَمْ يَكُنْ شُهُودٌ وَلَمْ تُعْهَدْ عُهُودٌ بِذِمَّةٍ 8

فَلَا حَيَّ إِلَّا مِنْ حَيَاتِي حَيَاتُهُ وَطَوْعُ مَرَادِي كُلُّ نَفْسٍ مُرِيدَةٍ 9

وَلَا قَائِلٌ إِلَّا بِلَفْظِي نُحَدِّثُ وَلَا نَاظِرٌ إِلَّا بِنَاظِرِ مُقْلَتِي 10

He then continues:

تَسَبَّبْتُ فِي التَّوْحِيدِ حَتَّى وَجَدْتُهُ وَوَاسِطَةُ الأَسْبَابِ إِحْدَى أَدِلَّتِي 11

وَوَحَّدْتُ فِي الأَسْبَابِ حَتَّى فَقَدْتُهَا وَرَابِطَةُ التَّوْحِيدِ أَجْدَى وَسِيلَةٍ 12

وَحَرَّدْتُ نَفْسِي عَنْهُمَا فَتَجَرَّدَتْ وَلَمْ تَكُ يَوْماً قَطُّ غَيْرَ وَحِيدَةٍ 13

وَغُضْتُ بِحَارَ الْجَمْعِ بَلْ خُضْتُهَا عَلَى أَنْ فِرَادِي فَاسْتَخَرَجْتُ كُلَّ يَتِيمَةٍ 14

لأسمع أصالي بسمع بصيرة وأشهد أقوالي بعين صحيحة 15
فإن ناح في الأيك المزار وغردت جوابا له الأطيار في كل دوحة 16
وأطرب بالمزمار معطله على مناسبة الأوتار من بدقينة 17
ليذرتها الأسرار في كل شدوة 18
تنزهت في آثار صنعي منزها عن الشرك بالأغيار جمعي والقتي 19
فبي مجلس الأذكار سمع مطالع ولي حانة الخمار عين طليعة 20
وما عقد الزنار حكما سوى يدي وإن حل بالإقرار بي فهي حلت 21
وإن نار بالتنزيل محراب مسجد فما نار بالإنجيل هيكل بيعة 22
وأسفار توراة الكليم لقومه يناجي بها الأحبار في كل ليلة 23
وإن حرم الأحجار في الدعاكف فلا وجه للإنكار بالمعصية 24
فقد عهد الديناز معنى منزه عن العار بالاشراك بالوثنية 25
وقد بلغ الإنذار عني من بغى وقامت بي الأعذار في كل فرقة 26
وما زاغت الأبصار من كل ملة وما راغت الأفكار من كل نحلة 27
وما اختار من للشمس عن غرة صبا وإشراقها من نور أسفار غرتي 28
وإن عهد النار المجوس وما انطفت كما جاء في الأخبار في ألف حجة 29
فما قصدوا غيري وإن كان قصدهم سواي وإن لم يظهروا عقدية 30
رأوا ضوء نوري مرة فتوهموه نارا فضلوا في الهدى بالأشعة 31
ولولا حجاب الكون قلت وإنما قيامي بأحكام المظاهر مسكني 32
فلا عمت والخلق لم يخلقوا سدى وإن لم يكن أضالهم بالسديدة 33
على سمة الأسماء تجري أمورهم وحكمة وصف الذات للحكم أجرت 34
يصرفهم في القبضتين ولا ولا قبضة تنعيم وقبضة شقوة 35
ألا هكذا فلتعرف النفس أو فلا وتتل بها القرآن كل صحيحة 36
ولي مني مفيض الجمع عند سلامه علي بأوأدنى، إشارة فنية 37
ومن نوره مشكاة ذاتي أشرقت علي فنارت بي عشائي كضحوتي 38
ولست أوارى فكنت لها هدى وناهيك من نفس عليها مهيمنة 39
وبدري لم يأفل وشمسي لم تغب وبي تهتدي كل الدارى المنيرة 40

1. Even though I am physically a son of Adam, there is a meaning inside that testifies to my being the father.[60]
2. My adult soul is manifested on the bosom of manifestation, having been brought up on manifestation's lap.
3. And a group of the messengers were in my cradle, and within my limbs was the Guarded Tablet, and the Victory was my chapter!
4. And before being weaned, without apparent effort, I finished reading every religious law through my sufficiency—the propounder to me.
5. So they and those [others] said what they said on my path; they did not overtake my footprints.
6. And the blessing of those praying who reached me first is in my right hand; and the ease of those following behind is in my left hand.
7. And think not that any command is not mine, no one who is not subservient to me rules.
8. Were it not for me, there would be no existence, witnesses, or protection treaties made.
9. There is no one living whose life is not of my life, and every soul that wills is under my will.
10. No one says anything but my word, no one sees except through the pupils of my eyes, no one hears except with my ears, and no one seizes except through my power.
11. I sought causation through Monotheism until I found it, and causation is one of my proofs.
12. I was monotheistic in the causes until I lost them, and the link of Monotheism was the best way.
13. And I tore my soul from them, and it became transcendent, and it was never for a single day anything but one.
14. And I dived into the seas of plurality; in fact, I plunged into them in spite of my unity and extracted every precious pearl.
15. To hear my works with seeing ears, and witness my words with a healthy eye!
16. So if a nightingale moans among the foliage and the other birds chirp and answer to it in the branches of big trees,
17. And a skilled pipe player stirs up emotion against an accompaniment of strings in the hand of a songstress,
18. And she sings delicate poems, and bad people soar to her dazzle in every song;
19. I became free as a result of my actions, free from associating my union and bond with others.
20. Then, through me, remembrance services are the hearing of a reader; and drunkards' bars are a very harbinger.
21. And nothing but my hand knotted a girdle strongly, and if it comes undone through attesting to me, it is [my hand] that has unraveled [it].
22. And if the prayer niche of a mosque lights up with revelation, a church's altar is not in vain because of the Gospels.

23. And the Books of Moses's (*al-Kalīm's*) Torah for his people, the Rabbis whisper it every night.
24. And if a worshiper prostrates before stones in the temple, there is no reason to condemn zealously
25. Because he has worshiped the dinars free from the shame of idolatrously associating partners.
26. And my warning has reached anyone who transgresses, and the excuses by me return to me in each party.
27. So long as the eyes of every nation are dazzled and the minds of every faith group are frightened,
28. And so long as whoever is for the sun chooses inadvertently, though its shine is from the light of the bareness of my face
29. And if the Zoroastrians worship the fire, and it has not gone out, as narrations say, for a thousand years,
30. They have not meant anyone else but me, even though they directed towards others, though they have not shown firm intent.
31. They saw the shining of my light once and thought it was fire, and went astray because of the rays.
32. Were it not for the veil of existence, I would say, but it is just my undertaking the rules of manifestations that keeps me quiet.
33. Therefore, there is nothing meaningless, and the creatures were not created in vain, even if their actions are not correct.
34. Their affairs course on the basis of the Names. And there is a reason for describing the Essence.
35. He disposes of them in His two Hands, not caring and not caring; one Hand is for blessing, and the other Hand is for wretchedness.
36. Lo! In this way you should understand the soul or not. And the Qur'an is recited by it every morning.
37. And I have a hint of relationship through the plural greeting also applying to me.[61]
38. And with his light the lamp of my essence shines on me, and my night shines like my forenoon.
39. And I made out my lights, and was a guide for them, let alone a soul on which there is illumination.
40. And my full moon never wanes, and my sun never sets; and by me all the pearl-like shining stars are guided.[62]

The Guardianship Is the Base of Any Short-Lasting Requisites and Effects

The matters that we have related in this lesson are on the authority of great Muslim philosophers and mystics. These are the truths that mystics and great philosophers learn through annihilation into the Lofty One's Names, Attributes, and Essence. That is, at the level of Guardianship there remain no veils; even the wayfarer's inferential

veil is torn apart and disappears. It is at this level that the Essence of the Real speaks, sees, hears, takes, and smites for him.

Try not to disbelieve it, or think it is nonsense, because all these truths are at the level of gnosis and Unity; in other words, these truths have issued from people actualized by Unity, by people who have been annihilated in the Real, or rather, from the Real Himself, because the source of all action and the origin of everything is nothing else but Him. At most, people initially think that they are autonomous because of their ignorance, but by following the course, they realize their mistake. There is no independent cause except God:

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

Blessed be the name of your Lord of Glory and Honour (55:78).

The end of our journey towards God is the level of Unity. Denying these disciplines blocks our way to God, and closes the road of Divine gnosis in our faces. And consequently it lessens His blessings towards us and lets us wander in trifling materials until our death approaches:

أَلْهَاكُمُ التَّكَاثُرُ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ

Rivalry for wealth diverts you until you visit the graves (102:1–2).

The Prophet was the scout and undisputed frontrunner on the path of absolute Guardianship. All previous honored prophets, including the arch-prophets, got their light from him.

He opened up unrestricted access for his nation to absolute Monotheism, pure gnosis, and presential knowledge through the Holy Names, Attributes, and Essence, and his nation received blessings that the previous prophets' nations did not.

After his death, this effusion of blessing passed to the Master of the Faithful, Ali, and then to his eleven holy descendants, one after another, until this position passed completely to God's "heir," the Proof (*Ḥujjah*), son of al-Hasan al-ᶜAskarī, may our souls be made his sacrifice. Therefore, the existence of the other friends (*awliyāʾ*) and true Divine mystics comes from the blessings of the existence of those other greats. During his occultation they receive their share from the blessings of this perfect Divine mirror, attain perfection, and harvest the fruit of achieving self-annihilation.

Indeed, the Holy Prophet opened up this path for his nation, and the Holy Imams held and still hold this position; thus, ontological presidence is a simple matter from the point of view of the learned and true gnostics. Whoever steps onto this course attains it by the Real's Grace and Mercy.

Should we not be ashamed of denying God's Messenger and the Imams this position and contenting ourselves with void and meaningless words and terms; and imagining that every virtue and honour of theirs is purely honorific?

Belief in ontological presidence is fundamental and concomitant with the course of knowing, mysticism, and presential knowledge of the Real. Those who deny it are deprived of Divine Knowledge; they have not wetted their throats with the water of life or drunk of the fresh water of intuitive knowledge; their livers have shrunk in the barren desert of life!

مَه فشاند نور و سگ وعوعو کند هر کسی بر باطن خود می تند

The moon casts her light when the dog barks
Every man weaves it according to his inner self!

ʿAllāmah Ṭabāṭabāʾī's View on the Guardianship of the Imams

Concerning the status and position of the Guardianship of the twelve Infallible Shiʿa Imams, appointed as successors by the Messenger of God, the late great ʿAllāmah, our Master, Ayatollah Ṭabāṭabāʾī has a brief explanation in his treatise on Guardianship. We cite the following extract from it:

A hadith on this matter is related in *Biḥār al-Anwār*, quoting *al-Mahāsin* (*The Good Deeds*), on the authority of God's Messenger:

إِنَّا مَعَاشِرَ الأَنبِيَاءِ نُكَلِّمُ النَّاسَ عَلَى قَدْرِ عُقُولِهِم.

"Surely, we, the companies of prophets, speak to the people according to their intellects."

Such a statement can only be made if there are matters that the listeners will not be able to understand. This is clear because he said "we speak"

نُكَلِّمُ

as opposed to "we say"

نقول

"we explain"

نبين

"we state"

نذكر

or any other similar words.

This means that the knowledge taught by the prophets is at the level of their nations' intellects and comprehension. Their main intention was to simplify, not summarize out of consideration for their intellects.

In other words, God's Messenger's statement is qualitative, not quantitative. Therefore, this means that the main purpose of public instruction is the essence behind it. Intellects have to search for meaning. The messengers, peace be upon them, had numerous teaching methods—rational proof, debate, and preaching—to explain fully, and used every possible method.

Obviously, there is a specific way of making statements and delivering speeches as Divine public instructions. If ordinary language were replaced with pompous words, then common intellects would reject it.

It is clear from the above that there is a level to this knowledge above the level of oral explanation. If it were reduced to words, ordinary minds would reject it, either because it is counter-intuitive for them or because it conflicts with the explanation already given to them and that their minds have accepted.

It is clear that the way to comprehend this knowledge is not intellectual or theoretical. So, try to understand this!

The famous, widely narrated (*mustafiḍah*) hadith[63] explains:

إِنَّ حَدِيثَنَا صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ مُؤْمِنٌ امْتَحَنَ اللهُ قَلْبَهُ لِلْإِيمَانِ.

"Surely, our hadith is the most difficult [and] considered difficult. No one but a favored angel, messenger prophet, or believing servant whose heart God has tested for faith can bear it."

The next hadith is clearer than the above one. It is cited in *Baṣā'ir* on the authority of Abū al-Ṣāmit:

> I heard Imam Ṣādiq say:
>
> إِنَّ مِنْ حَدِيثِنَا مَا لَا يَحْتَمِلُهُ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ وَلَا عَبْدٌ مُؤْمِنٌ.
>
> قُلْتُ: فَمَنْ يَحْتَمِلُهُ؟! قَالَ: نَحْنُ نَحْتَمِلُهُ.
>
> "Some of our hadiths cannot even be borne by a favored angel, messenger prophet, or believing servant."
>
> I asked: "Who can bear it?" He replied: "We can bear it."

The hadiths like this are also widely narrated (*mustafiḍah*). One of them says:

قُلْتُ: فَمَنْ يَحْتَمِلُهُ جُعِلْتُ فِدَاكَ؟ قَالَ: مَنْ شِئْنَا.

"I said: 'So, may I be made your sacrifice, who can bear it?' He replied: 'Whoever we will.'"

Similarly, a hadith in *Baṣā'ir al-Darajāt* on the authority of Mufaḍḍal says:

Imam Muhammad Bāqir said:

إِنَّ حَدِيثَنَا صَعْبٌ، مُسْتَصْعَبٌ، ذَكْوَانُ، أَجْرَدُ، وَلَا يَحْتَمِلُهُ مَلَكٌ مُقَرَّبٌ، وَلَا نَبِيٌّ مُرْسَلٌ، وَلَا عَبْدٌ امْتَحَنَ اللهُ قَلْبَهُ لِلإِيمَانِ.

أَمَّا الصَّعْبُ فَهُوَ الَّذِي لَمْ يُرَكَّبْ بَعْدُ، وَأَمَّا الْمُسْتَصْعَبُ فَهُوَ الَّذِي يُهْرَبُ مِنْهُ إِذَا رُئِيَ، وَأَمَّا الذَّكْوَانُ فَهُوَ ذَكَاءُ الْمُؤْمِنِينَ، وَأَمَّا الأَجْرَدُ فَهُوَ الَّذِي لَا يَتَعَلَّقُ بِهِ شَيْءٌ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ وَهُوَ قَوْلُ اللهِ:

اللهُ الَّذِي نَزَّلَ أَحْسَنَ الْحَدِيثِ فَأَحْسَنُ الْحَدِيثِ حَدِيثُنَا، وَلَا يَحْتَمِلُ أَحَدٌ مِنَ الْخَلَائِقِ أَمْرَهُ بِكَمَالِهِ حَتَّى يَحُكَّهُ لِأَنَّهُ مَنْ حَدَّ شَيْئًا فَهُوَ أَكْبَرُ مِنْهُ، وَالْحَمْدُ لِلَّهِ عَلَى التَّوْفِيقِ، وَالإِنْكَارُ هُوَ الْكُفْرُ.

"Indeed, our hadiths are difficult (*ṣa'b*), considered difficult (*mustaṣ'ab*), blazing (*dhakwān*), or hairless (*ajrad*), which can be borne by neither a favored angel, messenger prophet, nor believing servant whose heart God has tested for faith.

"Difficult" means what has not yet been mastered. That which is considered difficult is that which is fled from when it is seen. "Blazing" (*dhakwān*) means that which incenses the believers. "Hairless" (*ajrad*) means that which is comprehensible neither from in front nor from behind. It is as per God's words:

اللهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ

God has revealed the best hadith (39:23), because the best hadith is our hadith. None of the creatures can bear it completely, until he hones it, because whoever hones something is bigger than it. And praise be to God for success; rejection is disbelief.[64]

In spite of what the beginning of the hadith says about the impossibility, from

لا يَحتَمِلُ

"no one can bear" to

حَتّٰى يَحُكَّهُ

"until he hones it" means that there are levels to their hadith, some of which can be comprehended through honing.

Proof of this is the reference in the hadith on the authority of Abū Ṣāmit to "some of our hadiths." Hence both this and the first hadith, which says:

لَا يَحتَمِلُهُ مَلَكٌ مُقَرَّبٌ

"No one but a favored angel...can bear it," are about the same thing; it is just that there are levels to their hadith.

It is by way of extension of the prophetic hadith that says:

إِنَّا مَعَاشِرَ الأَنبِيَاءِ نُكَلِّمُ النَّاسَ عَلَى قَدرِ عُقُولِهِم.

"We, the companies of prophets, speak to the people according to their intellects."

The reason the creatures are unable to comprehend their hadith fully is as they have said: the creatures' capacities or their being and essence are limited. What they can bear is limited, so they cannot fully comprehend their hadiths—their pots are too small.

Bearing their hadith is impossible because their position and status as absolute guardians is too great to be limited and measured.

With the Almighty's assistance and will, we will explain some of the above in detail later on.

Other hadiths reinforce the above. For example, one on the authority of Imam Ṣādiq in *Baṣā'ir al-Darajāt* says:

إِنَّ أَمرَنَا هُوَ الحَقُّ، وَحَقُّ الحَقِّ، وَهُوَ الظَّاهِرُ، وَبَاطِنُ الظَّاهِرِ، وَبَاطِنُ البَاطِنِ، وَهُوَ السِّرُّ، وَسِرُّ السِّرِّ، وَسِرُّ المُستَسِرِّ، وَسِرٌ مُقَنَّعٌ بِالسِّرِ.

"Surely our affair is the truth, and the truth of the truth. It is exoteric and the exoteric's esoteric, the esoteric's esoteric, secret, the secret's secret, the secret of the hidden and a secret veiled in secret."

Another hadith says:

إِنَّ لِلقُرآنِ ظَهراً وَبَطناً، وَلِبَطنِهِ بَطناً إِلَى سَبعَةِ أَبطُنٍ.

"In fact, the Qur'an has an outward aspect and an inward aspect, and the inward aspect has up to seven levels of inward aspect!"

Another one says: "Its outward aspect is law and its inward aspect is Murāzim."

One of the hadiths in Ṣadūq's *al-Tawḥīd* on predestination and free will, on the authority of Murāzim, on the authority of Imam Ṣādiq, says:

قَالَ: قُلْتُ لَهُ: فَأَيُّ شَيْءٍ هُوَ، أَصْلَحَكَ اللهُ؟

قَالَ: قَلَّبَ يَدَهُ مَرَّتَيْنِ، أَوْ ثَلَاثاً، ثُمَّ قَالَ عَلَيْهِ السَّلَامُ: لَوْ أَجَبْتُكَ فِيهِ لَكَفَرْتَ.

[Murāzim says]: "I asked [Imam Ṣādiq]: 'What is it? May God make you prosper!'"

[Murāzim says]: He turned his hand over twice or three times, then said: "If I answer you concerning [this affair], you will become a disbeliever!"

Couplets attributed to Imam Sajjād say:

وَرُبَّ جَوْهَرِ عِلْمٍ لَوْ أَبُوحُ بِهِ لَقِيلَ لِي أَنْتَ مِمَّنْ يَعْبُدُ الْوَثَنَا.

"And a gem of knowledge, if I divulge it, it may be said of me that I am one of those who worship idols!"

Hadiths on the Mahdī's reappearance, may God hasten his reappearance, say that after he reappears he will spread the secrets of the *sharia*—and the Qur'an will give credence to him.

Baṣā'ir al-Darajāt says via a chain of narration from Mas'adah Ibn Sadaqah, on the authority of Imam Ṣādiq, quoting his father, Imam Bāqir:

قَالَ: ذَكَرْتُ التَّقِيَّةَ يَوْماً عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ. فَقَالَ لِي: وَاللهِ لَوْ عَلِمَ أَبُو ذَرٍّ مَا فِي قَلْبِ سَلْمَانَ لَقَتَلَهُ وَقَدْ آخَى بَيْنَهُمَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

"He said: 'One day, I mentioned dissimulation (*taqiyyah*) in Ali Ibn al-Husayn's presence. He said: "If Abū Dharr knew what was in Salmān's heart, he would have killed Salmān—even though God's Messenger made them brothers to each other.'"

A hadith says that Imam Bāqir entrusted Jābir[65] with some hadiths and told him: "If you spread them, God's, the angels', and all the people's curse be upon you!"

Another hadith in *Baṣā'ir al-Darajāt*, also on the authority of Mufaḍḍal, says [summarizing] that after Imam Bāqir's death, Jābir went to Imam Ṣādiq and complained that he could no longer bear these hadiths and could not hide them any longer.

Imam Ṣādiq ordered him to dig a hole in the ground, poke his head down it, narrate what he had been entrusted with, and fill the hole up. The earth would cover it up.

Also according to *Biḥār al-Anwār*, citing *al-Ikhtiṣāṣ* and *Baṣā'ir al-Darajāt*, Jābir said that Imam Bāqir told him:

يَا جَابِرُ مَا سَتَرْنَا عَنْكُمْ أَكْثَرُ مِمَّا أَظْهَرْنَا لَكُمْ.

"O Jābir, what we have kept secret from you is more than what we have divulged to you."

More hadiths, too numerous to mention, say the same thing. They treat the Messenger's and the Imams' companions such as Salmān al-Fārisī, Uways al-Qaranī, Kumayl Ibn Ziyād al-Nakha'ī, Maytham al-Tammār al-Kūfī, Rushayd al-Ḥajarī, and Jābir al-Ju'fī, may God be pleased with them, as confidants to whom secrets were divulged.[66]

The verse with which we began our discussion:

النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ.

The Prophet has greater authority over the believers than they have over their own selves, proves both God's Messenger's ontological presidence and legislative authority over all believers; in fact, the authority is in essence ontological presidence. The legislative and mentally posited authority is pursuant to this.

Ontological Presidence and Legislative Guardianship

Ontological presidence means that God's Messenger truly is the intermediary and veil between servant and Lord. All blessings such as life, knowledge, power, and so on effuse from God to His creatures via him because he represents a mirror to the Real.

The legislative Guardianship means that God's Messenger's will comes before anyone else's in any decision made, and in the believers' choices. His will takes the place of their will. In other words, if a believer wants to do something, but the Messenger forbids him to do it, or he does not want to do something, but the Messenger commands him to do it, he must obey, putting the Messenger's will and choice

before his own. He must carry out his command, whatever it may be—whether in war or peace, receiving or giving money, marriage or divorce, leaving his home-town or living there; all God's commands come to man via the Messenger, so it is necessary to obey them.

An example of the Prophet's legislative authority in practice is the story of Zaynab. Pursuant to his legislative authority, the Messenger married her to his freedman and foster-son, Zayd Ibn Ḥārithah. After Zayd divorced her, the Messenger married her, again, pursuant to his legislative authority.

To explain, Zaynab was the Messenger's cousin; that is, she was the daughter of Umaymah, the daughter of ʿAbd al-Muṭṭalib. Umaymah married a man called Jaḥsh and bore him a daughter called Zaynab.

Therefore, Zaynab, the daughter of Jaḥsh, was the daughter of Umaymah, ʿAbd al-Muṭṭalib's daughter, and the Messenger's cousin.

Zayd Ibn Ḥārithah was God's Messenger's slave, whom he freed; thereafter, he adopted him—at that time, adoption was normal and widespread.

Of course, whatever the Messenger did was based on wisdom and the greater good; we shall explain how.

Pre-Islamically, the Arabs applied the same rules to an adopted child

دعِيْ

as to their legitimate biological children; they had the same rights as the Arabs' legitimate biological children with regard to marriage, inheritance, and so on.

If their adopted sons divorced their wives, the pre-Islamic Arabs would believe it to be unlawful for them to marry their adopted sons' ex-wives. They would say: "They are the wives of our children; they are our daughters-in-law, and we can never marry them."

Islam abolished pre-Islamic customs and did not keep any of its laws on inheritance, equivalence to one's own children, or marriage of adopted children. Therefore, according to the clear command of the Noble Qurʾan an adopted son is no different from anyone else, and the title of adopted son never makes him a real relative. This command is stated in verses 4 and 5 of *Sūrat al-Aḥzāb*.

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ
أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ۝
ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ

God has not made for any man two hearts within him; nor has He made your wives whom you liken to the backs of your mothers as your mothers, nor has He made those whom you assert to be your sons your real sons; these are the words of your mouths; and God speaks the truth and He guides to the way. Assert their relationship to their fathers; this is more equitable with God; but if you do not know their fathers, then they are your brethren in faith and your friends; and there is no blame on you concerning that in which you made a mistake, but (concerning) that which your hearts do purposely (blame may rest on you), and God is Forgiving, Merciful.

Secondly, the pagan Arabs had a social class system; a noble woman could not marry a freed slave who had no social standing.

Arab elders would marry their daughters to well-known people from illustrious households who were highly respected among the tribes. It would have been socially unacceptable for an Arab nobleman to marry his daughter to a pauper or freedman—they would rather have died than break their custom, and prefered their daughters to die as spinsters rather than marry such men.

The Messenger was appointed by God to do away with such a custom.

Firstly: To teach people that a man's dignity is his faith and piety, not his fame or wealth. Therefore, any Muslim man, even a poor freedman, has the right to marry a nobleman's daughter; similarly, reputable rich women have the right to marry such freedmen if they want to.

The main criterion for a suitable match for marriage is not wealth, nobility of tribe, or repute, but rather faith and piety.

Biḥār al-Anwār (Kumpānī), vol. 6, p. 149, ibid. (Ḥaydarī), vol. 16, p. 223, says under No. 2, and *Ilal al-Sharā'i'* says on the authority of Abū al-Qāsim Ibn Muhammad Ibn Ali Ibn Ibrāhīm al-Nahāwandī, from Ṣāliḥ Ibn Rahwawayh, from Abū Jāwid, al-Riḍā's freedman, quoting al-Riḍā:

> Gabriel came down to the Prophet and said: "O Muhammad, surely your Lord sends you peace, and says: 'Women's honor is like fruit; when fruit is rotten, there is no use in it. Excessive sunlight and strong wind damage fruit. When honor is offended, women's reputations are damaged as well as their husbands'."
>
> So, the Prophet stood up and climbed up the pulpit, and the people gathered around him. He then told them what God, the Almighty, had commanded him. Then, the people asked: "From what, O God's Messenger?" He replied: "From the hearts." They asked: "From the hearts?" He replied: "Believers are each other's hearts."

He did not descend the pulpit until he had married Zubāh to al-Miqdād Ibn al-Aswad. Then, he said: "O people! Here, I have the son of my uncle marry Zubāh."

Secondly: To inform people that an adopted son is not a legitimate biological son and does not have the same rights as a legitimate biological son; an adopted son is not one's legitimate biological son, and an adopted daughter is not one's legitimate biological daughter. There is no mutual inheritance between adoptive parent and children. Neither an adoptive son nor an adoptive daughter is a close family member. An adopted son is not close family to one's wife, and one's adopted son's wife is not one's daughter-in-law. She is a "stranger" (*ajnabiyyah*)[67] in every sense of the word. So if an adopted son divorces his wife, one can marry his ex-wife, because she is a "stranger" and not a close family member. As God says:

وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلُكُم بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ

...nor has He made those whom you assert to be your sons your real sons; these are the words of your mouths; and God speaks the truth and He guides to the way (33:4).

It must be known that it is now commonplace for people to take orphans home from orphanages and feed and bring them up until they reach the age of maturity. Although it is commendable and is for God's sake and pleasure, to treat them as one's own children, behave with them as if they are one's own children, obtain identity cards for them as one's own children, and make them heirs is unlawful and is a mortal sin.

The Prophet cursed anyone who alters his identity and takes shelter under anyone else's name. The titles of father, mother, brother, sister, uncle, maternal uncle, cousin, and aunt through legitimate birth and family are the only true ones.

In the Farewell *Ḥajj* Pilgrimage, the Messenger of God said in his last sermon: "The curse of God, the angels of God, and all the race of mankind is upon anyone who attributes himself to anyone else but his own father!"

The Messenger of God wanted to implement these laws, but feared the people, and was particularly concerned about recent converts to Islam who might be shocked, refuse to accept the message, apostatize, and say: "This Muhammad has brought us a code of religious law like the Zoroastrian religious law that permits marriage to close relatives!" (God forbid).

However, this fear of the people was for God's sake. The motive was to protect God's religion. However, God told him not to fear them, to fear Him alone, and to carry out this command.

Similar to this command and "reproach" by God of His Messenger is the pledge of allegiance at Ghadīr:

بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللهُ يَعْصِمُكَ مِنَ النَّاسِ.

...deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and God will protect you from the people (5:67).

Whenever a difficult new law was revealed, for people who would not be able to stand it and be reluctant to listen, the Prophet would implement it in his own family and clan. In this way, he would show people that this law was applicable to God's Messenger, and he really did apply it to himself, and they would stop worrying, and it would be easier for them to accept it.

For example, when he wanted to do away with usury and declare the unlawfulness of that which people used to take from each other without giving it a second thought, he began by applying the law to his uncle, ᶜAbbās. He wrote off all usury on loans ᶜAbbās had given the people, as per the sermon delivered at ᶜArafāt on the Farewell Pilgrimage:

وَوَضَعَ رِبَا الْجَاهِلِيَّةِ وَأَوَّلُ رِبًا أَوْضَعُهُ رِبَا عَمِّهِ الْعَبَّاسِ رَضِيَ اللهُ عَنْهُ[68]

He put an end to pre-Islamic usury. The first usury he put an end to was his uncle ᶜAbbās's, may God be pleased with him.

And when he wanted to write off blood debts owed by pagans and other non-Muslims, he began with the blood debt owed for the slaying of his paternal cousin Rabīᶜah Ibn al-Ḥārith Ibn ᶜAbd al-Muṭṭalib by Hudhayl, as per the same sermon:

وَوَضَعَ الدِّمَاءَ فِي الْجَاهِلِيَّةِ وَأَوَّلُ دَمٍ وَضَعَهُ دَمُ ابْنِ عَمِّهِ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ قَتَلَهُ هُذَيْلٌ.
فَقَالَ: أَوَّلُ دَمٍ أَبْدَأُ بِهِ مِنْ دِمَاءِ الْجَاهِلِيَّةِ مَوْضُوعٌ فَلَا يُطَالِبُ بِهِ فِي الْإِسْلَامِ.[69]

So he said:

إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا. أَلَا كُلُّ شَيْءٍ
مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمَيَّ مَوْضُوعٌ، وَرِبَا الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوَّلُ رِبًا أَضَعُ رِبَا الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ.

"Truly your blood and property are as sacred to you as this day of yours, in this month of yours,[70] in this town of yours. Lo! Every single pre-Islamic affair is written off under my feet; pre-Islamic usury is

written off, and the first usury I am writing off is ʿAbbās son of ʿAbd al-Muṭṭalib's usury."

When the noblest Prophet wanted to implement the first law, namely marrying nobles to the poor, the Holy Messenger of God wanted to begin with his closest relatives. So he went to Zaynab, Jaḥsh's (and his paternal aunt's) daughter to ask for her hand for his adopted son, who was a freedman.

It was too difficult for Zaynab to accept, as the exegesis titled *al-Durr al-Manthūr* says:

قال: خطب رسول الله صلى الله عليه وآله زينب بنت جحش لزيد بن حارثة فاستنكفت منه وقالت: أنا خير منه حسباً، وكانت امرأة فيها حدّ، فأنزل الله تعالى:

وما كان لمؤمن ولا مؤمنة إذا قضى الله ورسوله أمراً أن يكون لهم الخيرة من أمرهم ومن يعص الله ورسوله فقد ضلّ ضلالاً مبينا.[71]

Ibn Jarīr quotes Ibn ʿAbbās as saying that God's Messenger proposed to Zaynab on behalf of Zayd Ibn Ḥārithah; but [Zaynab] disdained by saying: "My lineage is better than his." She was a somewhat irascible woman. Thereafter the Exalted God revealed: *And it behooves not a believing man and a believing woman that they should have any choice in their matter when God and His Messenger have decided a matter; and whoever disobeys God and His Messenger, he surely strays off a manifest straying* (33:36).

In view of God's Messenger's executive authority, Zaynab accepted Zayd's proposal and married him. However, this marriage was not peaceful, because Zaynab saw herself as a noblewoman and noteworthy and saw her husband Zayd as her maternal cousin, God's Messenger Muhammad's freedman.

Akhbār Zayniyyah, by Abū al-Husayn Yaḥyā Ibn al-Hasan Ibn Jaʿfar Ibn Hujjat Ibn ʿUbaydillāh al-Aʿraj Ibn al-Husayn al-Aṣghar Ibn al-Imam al-Sajjād, which is one of the most authentic books, and is a valuable, ancient work, untouched and only recently reprinted and published, says on pages 103–104 via its chain of transmission, regarding Zaynab, the daughter of Jaḥsh:

كانت زينب ممن هاجر مع رسول الله صلى الله عليه وآله وكانت امرأة جميلة، فخطبها رسول الله صلى الله عليه وآله على زيد بن حارثة، فقالت: يا رسول الله لا أرضاه لنفسي وأنا أيم قريش! قال: فإني قد رضيته لك، فتزوّجها زيد بن حارثة.

Zaynab was one of those who migrated with God's Messenger from Mecca to Medina. She was a beautiful woman. The Prophet proposed to her on behalf of Zayd Ibn Ḥārithah. Zaynab said: "O Messenger of God, I do not approve of him for myself, because I am a widow from Quraysh!" The Prophet said: "I approve of him for you." He then married her to Zayd Ibn Ḥārithah. Thus the Prophet's greater authority over her than hers over her own self is evident because even though Zaynab said she was not content to marry Zayd, the Messenger of God said: "I am content with this affair, so I will marry you to Zayd."

And this incompatibility with Zaynab pushed Zayd into a corner, and he kept going to God's Messenger to ask his permission to divorce Zaynab. However, the Prophet kept refusing and would tell him: "Keep your wife to yourself. Do not divorce her."

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ

And when you said to him to whom God had shown favour and to whom you had shown a favour: Keep your wife to yourself and fear God... (33:37).

They put up with each other until Zayd was quite exhausted. He went to God's Messenger and said: "I cannot tolerate her any more. I have lost my patience. Please let me divorce her." The Messenger granted him permission and Zayd divorced her.

Hereupon the Messenger was charged with implementing the second law, namely annulling the ramifications of adoption. He began with himself initially, that is, he married his adopted son's ex-wife Zaynab, to show people that one's adopted son's wife is not one's daughter-in-law. Hence there was no impediment to marrying her [after her divorce and the passage of the appropriate waiting period]. However, the Messenger was concerned about the people because it was not customary among the nation to marry their adopted children's ex-wives. So if he married Zaynab, they would say: "There! He has married his own daughter-in-law!" They might apostatize, and it would be damaging to Islam.

This verse was revealed addressing him, asking him if he was afraid of the people, telling him not to be afraid of them, to execute God's order, that God is worthier of being feared and that he was hiding what God wanted manifested:

وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ

...and you concealed in your soul what God would bring to light, and you feared men, and God had a greater right that you should fear Him (33:37).

God's Messenger married Zaynab by God's command in spite of being worried about the people's [objection] to his annulling this pre-

Islamic innovation; of course, God assisted him, and the invalidity of the people's criticism became clear, and this law was abolished, praise be to God, and the rules applicable to legitimate biological children ceased to apply to adopted children.

The verse ends as follows:

فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا.

...But when Zayd had accomplished his want of her, We gave her to you as a wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and God's command shall be performed (33:37).

The phrase *accomplished his/their want of her/them*, meaning enjoyment and consummation, appears twice, to make it clear that even if his marriage has been consummated, there is no impediment to marrying one's adopted son's ex-wife—the permissibility is not restricted to where the marriage had not been consummated.

This is the full story of Zaynab in accordance with the noble verse and Shi'a exegesis. It makes God's Messenger's authority as Guardian clear; however, most Sunni exegeses do not relate the account appropriately. Because Orientalists have relied on Sunni chronicles and exegeses to acquaint themselves with Islam, they see Islam from a Sunni perspective, and this has created problems for them.

The French orientalist Gustave Le Bon refers to it in his book *The History of Islamic and Arab Civilization*:

> The affection of the Messenger to women was so much that when one day he caught sight of the naked body of Zaynab, the wife of Zayd, his adopted son, all of a sudden he felt desire for her; then, when Zayd realized, he divorced her and the Messenger married her.
>
> News of this cast a stir among the people and some of them began objecting. However, as Gabriel always came to the Messenger, and brought a revelation saying that the Messenger's action was for the greater good—the people then quietened down.[72]

It is clear from our explanation above that the true story was completely different; it was quite the opposite of this version. 'Allāmah Ṭabāṭabā'ī says:

> A number of exegetes excuse God's Messenger's action by saying that it is a natural condition that hardly any human beings are free of; however, this is wrong, because first, it is impossible for it not to be overcome by

Divine training. Secondly, it would make no sense to reproach him for concealing it, because in Islam, there is no justification for talking about and rhapsodizing other people's wives.[73]

Similar unjust accusations against God's Messenger can be found in Sunni history and exegesis books. However, Shi'a books are free from these kinds of accusations.

The Sunnis' excuse may be to detract from God's Messenger's position to disprove his infallibility and reconcile what they have about God's Messenger with the false hadiths in praise of the two Shaykhs that elevate their status as much as possible. This leaves little or no difference between God's Messenger and them. This is the greatest crime and betrayal of history—to accuse the Messenger falsely in order to elevate someone else.

And if someone says that just as the Sunnis fabricated hadiths to elevate the status of the two Shaykhs and Othman, so too did the Shi'a, to elevate Ali Ibn Abī Ṭālib's status, the answer to that is that this statement is totally wrong, because after the demise of the Messenger of God, the government and leadership were in the hands of the caliphs' aides and helpers. It was the time that Ali Ibn Abī Ṭālib's helpers were exiled, imprisoned, beaten, or murdered, and not a short period, at that. It continued until the time when dissimulation ceased in the Safavid era, as decreed by the great scholar Shaykh 'Abd al-'Āli Mīsī Karakī 'Āmilī, known as al-Muḥaqqiq al-Karakī (the critical researcher from Karak) and al-Muḥaqqiq al-Thānī (the second critical researcher). Therefore, when the power, government, and treasury were in the hands of their opponents from all sides, how could the Shi'a fabricate hadiths? The Shi'a had enough difficulty preserving reliable hadiths and passing them on to the future generations, let alone fabricating—there is plenty of historical evidence to prove that.

When Shāfiʿī, the great scholar and Sunni Imam, was asked his opinion on Ali, he said:

مَا أَقُولُ فِي رَجُلٍ أَسَرَّ أَوْلِيَاؤُهُ مَنَاقِبَهُ تَقِيَّةً وَكَتَمَهَا أَعْدَاؤُهُ حَنَقًا وَعَدَاوَةً وَمَعَ ذَلِكَ قَدْ شَاعَ مِنْهُ مَا مَلَأَ بَيْنَ الْخَافِقَيْنِ.

"What can I say about a man whose friends concealed his virtues out of fear, and whose enemies concealed them out of spite and enmity, yet in spite of that, enough of them have spread to fill the East and the West?"

Sayyid Tāj al-Dīn Āmulī took what Shāfiʿī said and composed a poem:

لَقَدْ كَتَمَتْ آثَارَ آلِ مُحَمَّدٍ مُحِبُّوهُمْ خَوْفًا وَأَعْدَاؤُهُمْ بَغْضَا
فَأَبْرَزَ مِنْ بَيْنِ الفَرِيقَيْنِ نَبْذَةً بِهَا مَلَأَ اللهُ السَّمَوَاتِ وَالْأَرْضَا

Muhammad's Family's legacy was concealed out of fear by those who love them and out of spite by those who hate them
But a small amount slipped out from between the two groups with which God filled the heavens and the earth.[74]

So, these words must be considered carefully.
May peace be upon us and upon God's pious servants!

Lessons Sixty-Eight to Seventy-One
Exegesis of the Verse
إِنَّ وَلِيِّيَ اللهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ

LESSONS SIXTY-EIGHT TO SEVENTY-ONE

In the Name of God, the most Compassionate, the most Merciful

And blessing upon Muhammad and his pure Household, and God's curse on his enemies from now until the Day of Resurrection! There is no power or strength except through the Lofty, Glorious God.

The Wise God says in His Glorious Book:

إِنَّ وَلِيِّيَ اللهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ.

Surely my guardian is God, Who revealed the Book, and He befriends the good (7:196).

There are some verses in the glorious Qur'an that say that Guardianship is God's alone, without exception. They say it belongs to God entirely. Examples are:

قُلْ أَغَيْرَ اللهِ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ.

Say: Shall I take a guardian besides God, the Originator of the heavens and the earth, and He feeds (others) and is not (Himself) fed. Say: I am commanded to be the first who submits himself, and you should not be of the polytheists (6:14).

In this verse, we see that Guardianship is concomitant with the creation of the heavens and the earth and that the Necessary Existent Himself is the Real Who feeds the entire universe without Himself having to be fed or provided for—hence Guardianship is His alone.

أَمِ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ فَاللهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِ الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ؟

Or have they taken guardians besides Him? But God is the Guardian, and He gives life to the dead, and He has power over all things (42:9).

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ.

And He it is Who sends down the rain after they have despaired, and He unfolds His mercy; and He is the Guardian, the Praised One (42:28).

وَمَا لَكُمْ مِنْ دُونِ اللهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ.

...and that besides God you have no guardian or helper (2:107; 29:22).

In these verses, and many others, we see that Guardianship is an Attribute exclusive to the Honorable and Exalted Creator, and *al-Walī* (the Guardian) is one of His exclusive Names.

On the other hand, there are other verses that attribute Guardianship to others, such as:

وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ

...and if you back up each other against him, then surely God is his Guardian, and Gabriel and the believers that do good, and the angels after that are the aiders (66:4).

This blessed verse links Gabriel and Ali to God, making them, too, aiders (*waliyyayn*) to God's Messenger.

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Your Guardian can only be God; His Messenger, and, those who believe, who establish prayer and give charity while bowing (5:55).

This verse says that apart from God, His Messenger, and Imam Ali, who gave away his ring while bowing, are also Guardians.

To reconcile this apparent contradiction, we repeat the answer we have given time and again, namely that God's Attributes are inherently His alone. Others take on these attributes consequentially; God is Light, but others are rays from this Light. God is Light, and everything else is a shadow.

Hence, there is no contradiction because God's Messenger's and the Master of the Faithful's Guardianship come from and are via God's Guardianship.

There are many similar examples in the Glorious Qur'an, such as:

أَيَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا

Do they seek power from them? Then surely all power belongs to God (4:139).

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا

Whoever desires power, then to God belongs all power (35:10).

Similarly, He says:

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

...and to God belongs the power and to His Messenger and to the believers, but the hypocrites do not know (63:8).

The Power is inherently God's. The Messenger's and the believers' power comes from God, and it is accidental to them. The same

applies to Guardianship (*walāyah*), like a person's face, which is inherent to the person, but accidental to the reflection that he sees in the mirror.

No one can take away his own form, but he can look in the mirror and see his reflection in it or move his face away from the mirror, in which case, no face can be seen in it.

God's Guardianship is one of the Attributes and Names that are concomitant with His Essence. It is essential and primary, as opposed to the Messenger's and the Infallible Imams' Guardianship, which is pursuant and accidental, a mirror image and symbolic. It comes from God and appears in these shining mirrors and glistening signs.

Guardianship Is Monotheism, and It Is Necessary for the Stability of the World

Without Guardianship, the universe could not exist; there would be no existence—it would be non-existence.

That is because the descent of the Light of Divine individuation in God's Name, and all the other Attributes of Beauty and Majesty, is via the reflection of the Light of the Essence and the various mirrors so that there can be plurality in the contingent world, so the beings can be linked to each other, and so that the temporal can be linked to the pre-eternal. This is impossible without Guardianship.

Similarly, creation (*khalq*) and createdness (*makhlūqiyyah*) are impossible without the attribute of being Creator (*Khallāqiyyah*), and God's Name—"Creator" (*al-Khallāq*)—would not be possible. Similarly, to be sustained (*marzūq*) or fed without God's Attribute of being Provider (*Rāziqiyyah*) or being Feeder (*Ṭāʿimiyyah*) is not possible. A known without knowledge, or mercy without the Merciful and Compassionate, are not possible. Bringing the beings into existence and causing them to grow are not possible without Guardianship because bringing into being, giving life to, causing death, and causing growth all fall under the shade of God's Name of Guardian and Attribute of Guardianship; they are not possible without it.

There is closeness in every single being, commensurate with the greatness or smallness of its ontological individuation (*hawiyyah*), because closeness means the lack of any veil or distance between the Creator and the creature. As long as there is a veil or distance, creation is impossible.

So every creature, from the smallest piece of straw up to the huge and stable mountain, and from a tiny particle to the solar system—all

are due to Guardianship; that is linked to God, the Omnipotent, the Creator and Provider.

At most, the smallest and weakest creatures are under the guardianship of bigger and stronger ones. They in turn are under the guardianship of stronger creatures, and so on, to the point where general, absolute, universal, Divine Guardianship brings into being, sustains, gives life to, causes the death of, and gives knowledge, insight, and power to all beings, under this Name and Attribute.

What is needed to create all beings of various ontological levels is a link to the most comprehensive universal Guardianship and the vastest power and self-annihilation.

This is what is meant by

أَوَّلُ مَا خَلَقَ اللهُ

"the first thing created by God," namely the closest veil and the perfect mirror to God's Essence and Attributes of Beauty and Majesty. The world of plurality—the Kingdom and the heavens, intellects, and souls, and the world of nature—all come from this, and by extension of the Guardianship in the various networks of the contingent world, the highest and lowliest, strong and weak, and limitless and limited beings are gradually garbed in existence.

God's first creation, the mirror of which is bigger than all beings, can be called the Essence and Attributes, which lose nothing, namely absolute, universal Guardianship, because as posited, it is the closest veil and the closest being to God.

The difference between it and the Creator's Essence is that it is accidental and metaphorical, whereas God's Essence is inherent and Real. That is because there is no cause except God. The difference between God's first creation

أَوَّلُ مَا خَلَقَ اللهُ

and other beings is that it is vaster, not that it has inherent existence.

All beings, from God's first creation

أَوَّلُ مَا خَلَقَ اللهُ

down to the weakest and tiniest ones, depend on and need their Creator, God. In fact, they are dependency and need itself. Even the Trusted Spirit and the other favored angels are the same; no contingent being is an exception. Everything apart from the Necessary Existent is contingent.

Even though God's first creation

أَوَّلُ مَا خَلَقَ اللهُ

is superior to all other beings in terms of potential, preparedness, and ability, it is still a mirror. However, it is a bigger, more perfect, and more reflective mirror; but even so, it will never cease to have the attribute of being a sign and mirror.

Thus, the universal Divine Guardianship is God's very Guardianship; the origin is the same—in God's case, it has primacy, whereas for His friend, it is non-inherent. God evidences Himself, whereas the friend evidences God.

God forbid anyone think that "Guardianship happens through God's giving and God's friend existing autonomously!" This is totally wrong and is pure polytheism.

A Persian poem says:

میان ماه من تا ماه گردون　　تفاوت از زمین تا آسمان است

دانهٔ فلفل سیاه و خالِ مهرویان سیاه　هر دو جان سوزند اما این کجا و آن کجا؟

شکر مازندران و شکر هندوستان　هر دو شیرینند اما این کجا و آن کجا؟

The difference between my moon, my beloved, and the moon in the sky is like the difference between earth and heaven.

Both a grain of black pepper and a beauty spot on my beloved's beautiful face are black, and both of them burn the soul, but what a difference there is between them!

Sugar from Māzandarān and sugar from India are both sweet, but what a difference there is between them.

The letter Ali wrote to Muᶜāwiyah, *Nahj al-Balāghah*, letter 28, says something similar:

فَإِنَّا صَنَائِعُ رَبِّنَا وَالنَّاسُ بَعْدُ صَنَائِعُ لَنَا.

"Verily we are our Lord's protégés (*ṣanāʾiᶜ*), and people are our protégés (*ṣanāʾiᶜ*)."[75]

Majlisī, may God bless him, says in *Biḥār al-Anwār* (Kumpānī), vol. 8, p. 536:

These words contain amazing secrets of their unique status, which minds cannot comprehend. Let us talk about what we can show and delve into and say:

صَنِيعَةُ الْمَلِكِ مَنْ يَصْطَنِعُهُ وَيَرْفَعُ قَدْرَهُ وَمِنْهُ قَوْلُهُ تَعَالَى: «وَاصْطَنَعْتُكَ لِنَفْسِي» أَيِ اخْتَرْتُكَ وَأَخَذْتُكَ صَنِيعَتِي لِتَتَصَرَّفَ عَنْ ارَادَتِي وَمَحَبَّتِي.

A King's *ṣanīʿah* is someone whom he makes exclusively for himself and whose status he raises. An example is God's words to Moses: *I have made you exclusively for Myself*, meaning I have chosen you and taken you as My protégé to act according to My will and desire.

Thus, it means: "No human has bestowed any blessing upon us. On the contrary, God the Exalted has bestowed blessing upon us. There is no intermediary between us and Him. All people are our protégés—because we are the intermediaries between them and God, Transcendent is He."

Ibn Abī al-Ḥadīd says in *Sharḥ Nahj al-Balāghah*, vol. 15, p. 194:

These are great words superior to others and the meaning of which is superior to other meanings:

وَصَنِيعَةَ الْمَلِكِ مَنْ يَصْطَنِعُهُ وَيَرْفَعُ قَدْرَه

A king's protégé is someone he makes exclusive to himself and whose status he raises. The Imam says: "No human has bestowed any blessing upon us. On the contrary, it is God Who has bestowed blessing upon us. There is no intermediary between us and Him. All people are our protégés because we are the intermediary between them and God the Exalted." This is a great status, the apparent meaning of which is as you have heard, but the hidden meaning of which is that they are God's servants, whereas people are their servants...

Shaykh Muhammad Abduh says in the footnote at the bottom of page 32:

آلُ النَّبِيِّ اسَرَاءُ إِحْسَانِ اللهِ عَلَيْهِمْ وَالنَّاسُ اسَرَاءُ فَضْلِهِمْ بَعْدَ ذَلِك

"The Prophet's family are hostages to God's kindness to them, and the people are hostages to their favor thereafter."

Universal Divine Guardianship is Guardianship from the perspective of God's Name and Attribute, but if we give this a little thought, it does not mean the non-existence of Guardianship. Rather, it means pure non-existence, zero, nothingness, and non-being.

Just as universal and absolute Guardianship is fully causative of creation and bringing into being, it is also fully causative of improvement and attainment. This means no one reaches the position of knowing and being close to the Holy Real other than through this great mirror and sign. Because supposing that the mirror is vast, and it is initially impossible for the wayfarer to see the beauty of the beloved and know the object of worship without a veil or mirror, and the Light and brightness of the Essence blind the eyes of the viewer and steer him towards abject error, that is why reaching this mirror

and wayfaring being contingent upon it is one of the most essential things. The sun cannot be looked at with the naked eye. However, it can be looked at in the mirror.

How nicely the famous mystic, Shaykh Muhammad Shabistarī says:

نگنجد نور ذات اندر مظاهر — که سُبُحاتِ جَلالش هست قاهر
در آن موضع که نور حق دلیل است — چه جاي گفتگوي جبرئیل است؟
بود نور خرد در ذات أنور — بسان چشم سَر در چشمهٔ خُور
چه نسبت خاك را با عالم پاك — که اِدراکست عجز از درك ادراك
در این مشهد که أنوار تجلّي است — سخن دارم ولي ناگفتن أولي است
اگر خواهي که بیني چشمهٔ خُور — ترا حاجت فتد با چشم دیگر
چو چشم سر ندارد طاقت و تاب — توان خورشید تابان دید در آب
ازو چون روشني کمتر نماید — در اِدراك توح إلی مي فزاید
عدم آئینهٔ هستي است مطلق — کزو پیداست عکس تابش حق
عدم چون گشت هستي را مقابل — در او عکسي شد اندر حال حاصل
شد آن وحدت ازین کثرت پدیدار — یکي را چون شمردي گشت بسیار
عدد گرچه یکي دارد بَدایت — ولیکن نبودش هرگز نهایت
عدم در ذات خود چون بود صافي — وزو باظاهر آمد گنج مخفي
حدیث کُنتُ کَنزاً را فرو خوان — که تا پیدا بیني گنج پنهان
عدم آئینه، عالم عکس، وانسان — چو چشم عکس در وي شخص پنهان
تو چشم عکسي و او نور دیده است — بدیده دیده را دیده که دیده است؟
جهان انسان شد و انسان جهاني — ازین پاکیزه‌تر نبود بیاني
چو نیکو بنگري در اصل این کار — هم او بیننده، هم دیده است، و دیدار
حدیث قدسي این معني بیان کرد — فَبِي یَسْمَع وبِي یُبصِرُ عَیان کرد

The manifestations cannot absorb all the Light of the Divine Essence. That is because its sublimity, its lights, and the greatness of its majesty are all overpowering.

When the light of the Real is Proof, what effect do Gabriel's words have?

The light of the intellect looking at the bright Divine Essence is like the human eye looking at the sun's core.

What a difference there is between earth and the realm of purity and cleanliness, because man's utmost perception is inability to perceive it!

I have something to say on this scene where the lights shine, but it would be better for me not to divulge it.

If you want to look at the core of the sun (the Divine Light), you need another eye through which to look.

It is because this eye cannot look, because it cannot look at the sun shining in the water.

And this sun reflected in the water, because its light is less, increases your perception and vision.

Non-existence is the mirror-image of absolute existence; the bright lights of the Real shine out of it. When non-existence is opposite existence, an image appears in it.

Unity appears out of this plurality. When you count one, ones add up. Even though it is initially one, it has no end whatsoever.

As non-existence was clean and pure in its nature, the hidden treasure appears out of it.

Read the *ḥadīth qudsī* that says "I was a hidden treasure" to see the hidden treasure clearly before your eyes.

Non-existence (the One's Essence) is like a mirror, and the world is an image in that mirror, and man *qua* man is that world's eye, all the images having disappeared in that eye [man thus becoming the axis of the larger world and thus a mirror to the One's Essence].

You are the eyes of the world, and He is the Light by which to see. Who can see his own eye with his own eye?

The world comes together in man's existence, man becomes world-wide, and there are no better or clearer words than these.

If you look at this work attentively, you will notice that He is the seer, the seen, and the sense of sight.

The *ḥadīth qudsī* explains what this means: He hears through Me and sees through Me.[76]

It is clear from the above that there is indubitably a need for the position of Guardianship, and a need for it in order to ascend and reach the position of Unity and Divine gnosis. God's Messenger's and the Infallible Imams' Guardianship are clear and evidenced by their effects and their unique characteristics, and by applying the aforementioned general principles to their gnostic state and God-given aptitudes. This can be checked in two ways: first in the reliable hadiths on their Guardianship, and second through the miracles and miraculous acts performed exclusively by God's friends, which cannot be

performed by anyone who has not reached this level of closeness—for example, quickening the dead.

The great Shaykh Muhammad Ibn Hasan Ḥurr ᶜĀmilī, may God treat him to His mercy, wrote a valuable book on this matter, titled *Ithbāt al-Hudāt bi al-Nuṣūṣ wa al-Muᶜjizāt* in which he relies on miracles and hadiths to prove the Guardianship and Imamate of God's Messenger and the twelve Imams, the true successors to that glorious Prophet—may God reward him well on behalf of Islam and the Guardianship!

Also, the blessed traditionist, Sayyid Hāshim Baḥrānī, may God bless him, wrote a most valuable book titled *Madīnat al-Maᶜājiz* about those great men's miracles, as well as *Ghāyat al-Marām* about Ali's Guardianship, a work that truly needs no introduction. The book is a source of Shiᶜa pride. It has no equal in Shiᶜa scholarship or literature in terms of its unique comprehensiveness.

The Gold-Chain (*Silsilat al-Dhahab*) Hadiths on Guardianship

Because of the need for Guardianship in order to know the Lord of Glory and to believe in Him monotheistically, the prophetic *silsilat al-dhahab* hadith was narrated by the Eighth Proof, Ali Ibn Mūsā al-Riḍā. The authenticity of this hadith is indubitable.

Similarly, there is no doubt that it means that Guardianship is essential. We shall cite its clear statement to that effect before plunging into detailed discussion of the hadith, God willing. *Kashf al-Ghummah* by Ali Ibn ᶜĪsā Irbilī says:

> The compiler of this book, who is totally dependent on God, says:
>
> > I cite from a book the title of which I cannot remember now, as follows:
> >
> > > The auspicious master, Imam of the world and pillar of the religion, Muhammad Ibn Abī Saᶜd Ibn ᶜAbd al-Karīm Wazzān, narrated in Muharram 596 AH:
> > >
> > > > The author of the book *Tārīkh Nīsābūr* (*The History of Nīshābūr*) says in his book:
> > > >
> > > > > When Ali Ibn Mūsā al-Riḍā, in that journey that ended in his martyrdom, entered the town of Nīshābūr, he was sitting in a mule-litter on a grey molly, upon which was a pure silver saddle.

The two Imams, Abū Zurᶜah and Muhammad Ibn Aslam Ṭūsī, who memorized prophetic hadiths, appeared before him in the market, and said:

"Master son of Masters, Imam son of Imams, pure pleasing scion, pure prophetic essence, by the right of your purest forefathers and noblest ancestors, please show us your blessed, auspicious face and relate a hadith to us on the authority of your forefathers on the authority of your ancestor by which we can remember you."

He brought the molly to a stop, lifted the shade, and delighted the eyes of the Muslims with his blessed, auspicious face. He had God's Messenger's forelock. People of all classes stood up.

Some screamed, some wept, some tore apart their garments, some rolled around in the dust, some kissed the reins of his molly, and some stretched their necks out to the shade of the litter until the day nooned. Tears flowed like rivers. Voices fell silent and the imams and judges shouted:

مَعَاشِرَ النَّاسِ اسْمَعُوا، وَعُوا، وَلَا تُؤْذُوا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فِي عِتْرَتِهِ، وَأَنْصِتُوا.

"O ye people, listen and remember: Do not hurt God's Messenger through his offspring, and listen carefully!"

He dictated this hadith and 24,000 inkwells and inkpots could be counted.

Abū Zurᶜah Rāzī and Muhammad Ibn Aslam Ṭūsī, may God have mercy on them, took dictation.

He said:

> My father Mūsā Ibn Jaᶜfar Kāẓim told me: My father Jaᶜfar Ibn Muhammad Ṣādiq told me: My father Muhammad Ibn Ali Bāqir told me: My father Ali Ibn al-Husayn Zayn al-ᶜĀbidīn told me: My father Husayn Ibn Ali, the martyr in the land of Karbala, told me: My father Ali Ibn Abī Ṭālib, the

martyr in the land of Kufa told me: My brother and paternal cousin Muhammad, God's Messenger, told me: Gabriel told me:

قَالَ: سَمِعْتُ رَبَّ الْعِزَّةِ سُبْحَانَهُ وَتَعَالَى يَقُولُ:
كَلِمَةُ لَا إِلَهَ إِلَّا اللهُ حِصْنِي، فَمَنْ قَالَهَا دَخَلَ حِصْنِي، وَمَنْ دَخَلَ حِصْنِي
أَمِنَ مِنْ عَذَابِي، صَدَقَ اللهُ سُبْحَانَهُ وَصَدَقَ جَبْرَئِيلُ وَصَدَقَ رَسُولُهُ
وَصَدَقَ الْأَئِمَّةُ عَلَيْهِمُ السَّلَامُ[77].

"I heard the transcendent and exalted Lord of Glory say: 'The statement: "There is no god but God" is my fortress, and whoever utters it enters My fortress. Whoever enters My fortress is safe from My punishment.'"

The Transcendent God spoke the truth. Gabriel spoke the truth. God's Messenger spoke the truth. The Imams spoke the truth.

The above wording is cited verbatim by Muḥaddith Qummī in *Safinat al-Biḥār* on the authority of *Kashf al-Ghummah*;[78] Ibn Ṣabbāgh Mālikī in *al-Fuṣūl al-Muhimmah*;[79] and Muḥaddith Amīn Sayyid Muḥsin Jabal ʿĀmilī in *Aʿyān al-Shīʿah*.[80]

However, blessed Ṣadūq cites the hadith in *Maʿānī al-Akhbār*, *ʿUyūn Akhbār al-Riḍā*, and *al-Tawḥīd*. It is cited by Shaykh Ṭūsī in *al-Amālī*, Shaykh Ḥurr ʿĀmilī in *al-Jawāhir al-Saniyyah* with different wordings, and via various chains of transmissions.

We now cite verbatim what those books say.

1. *Maʿānī al-Akhbār*, p. 370, quotes the exact same hadith via a chain of narration from Muhammad Ibn Mūsā Ibn Mutawakkil, from Abū al-Hasan Muhammad Ibn Jaʿfar Asadī, from Muhammad Ibn Husayn Ṣūfī, from Yūsuf Ibn ʿAqīl, from Isḥāq Ibn Rāhawayh up to:

سَمِعْتُ اللهَ عَزَّوَجَلَّ يَقُولُ: لَا إِلَهَ إِلَّا اللهُ حِصْنِي فَمَنْ دَخَلَ حِصْنِي أَمِنَ [مِنْ] عَذَابِي، فَلَمَّا مَرَّتِ الرَّاحِلَةُ
نَادَانَا: بِشُرُوطِهَا وَأَنَا مِنْ شُرُوطِهَا.

"I Heard God, the Honorable and Exalted say: 'There is no god but God,' is My fortress, and whoever enters My fortress is safe from My punishment." Then, when the molly moved forward, he called to us: "In accordance with its conditions, and I am one of its conditions."

Blessed Ṣadūq cites the exact same hadith in *Thawāb al-Aʿmāl*, p. 7.

2. *Maʿānī al-Akhbār*, p. 371, narrates from Muhammad Ibn Hasan Qaṭṭān, from ʿAbd al-Raḥmān Ibn Muhammad Ḥusaynī, from Muhammad Ibn Ibrāhīm Ibn Muhammad Fazārī, from ʿAbdullāh Ibn Baḥr Ahwāzi, from Abū al-Hasan Ali Ibn ʿAmr, from Hasan Ibn Muhammad Ibn Jumhūr, from Ali Ibn Bilāl, from Ali Ibn Mūsā al-Riḍā, via the same chain from God's Messenger [but] from Gabriel, from Michael, from Raphael, from the Tablet, from the Pen:

يَقُولُ اللهُ تَبَارَكَ وَتَعَالَى: وَلَايَةُ عَلِيِّ بْنِ اَبِي طَالِبٍ صَلَوَاتُ اللهِ عَلَيْهِ حِصْنِي فَمَنْ دَخَلَ حِصْنِي اَمِنَ نَارِي.

"God, the Blessed and Exalted, says: 'The Guardianship of Ali Ibn Abī Ṭālib, God's blessings upon him, is My fortress, and whoever enters My fortress, is safe from My Hell.'"

This hadith is related in *al-Jawāhir al-Saniyyah* (*The Splendid Jewels*), p. 225, from Ṣadūq, *al-Amālī*; however, it says that the narrator is Ahmad Ibn Hasan.

3. Ṣadūq cites the same hadith from Muhammad Ibn Mūsā Ibn Mutawakkil, in *ʿUyūn Akhbār al-Riḍā*, p. 315, the same way as per *Maʿānī al-Akhbār*, p. 370, except for three tiny differences that do not alter the meaning in the slightest. First, the name Muhammad Ibn Husayn Ṣawlī appears in the chain of narration; second, the hadith says:

سَمِعْتُ اللهَ جَلَّ جَلَالُهُ

"I heard God, august is His splendor"; third, it says:

أَمِنَ مِنْ عَذَابِي

"...is safe from My punishment." The word

مِن

("from") does not appear in the other version.

4. In *ʿUyūn Akhbār al-Riḍā*, pp. 313 and 314, he cites this hadith via three other chains as follows: from Abū Saʿīd Muhammad Ibn Faḍl Ibn Muhammad Ibn Isḥāq Mudhakkir Nīshābūrī in Nīsābūr, from Abū Ali Husayn Ibn Ali Khazrajī Anṣārī Saʿdī, from Abū ʿAbd al-Salām Ibn Ṣāliḥ Abū Ṣalt Harawī, who said:

> I was in Nīshāpūr with Ali Ibn Mūsā al-Riḍā. He was on a grey molly, the rein of which was taken by Muhammad Ibn Rāfiʿ, Ahmad Ibn Ḥārith, Yaḥyā Ibn Yaḥyā, and Isḥāq Rāhawayh, and other people of scholarship in the area. They said:

...The hadith has the same chain of narration up to Gabriel, who said:

قَالَ اللهُ جَلَّ جَلَالُهُ: «إِنِّي أَنَا اللهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِي، مَنْ جَاءَ مِنْكُمْ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ بِالْإِخْلَاصِ دَخَلَ فِي حِصْنِي، وَمَنْ دَخَلَ فِي حِصْنِي أَمِنَ مِنْ عَذَابِي»

"God, august is His splendor, said: 'Indeed, I am God, there is no god but I; so serve Me. Whoever among you sincerely gives testimony that there is no god but God enters My fortress, and whoever enters My fortress is safe from My punishment.'"

5. From Abū al-Husayn Muhammad Ibn Ali Ibn Shāh the Merv-Rūdi jurist, in his house in Merv-Rūd, from Abū al-Qāsim ʿAbdullāh Ibn Ahmad Ibn ʿAbbās ʿĀmir al-Ṭāʾī in Basra, from his father, from Ali Ibn Mūsā al-Riḍā. The hadith continues via the same chain up to

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: يَقُولُ اللهُ جَلَّ جَلَالُهُ: لَا إِلَهَ إِلَّا اللهُ حِصْنِي، فَمَنْ دَخَلَهُ أَمِنَ مِنْ عَذَابِي»

"God's Messenger said: 'God, august is His splendor, said: "There is no god except God," is My fortress and whoever enters My fortress is safe from My punishment.'"

6. From Abū Naṣr Ahmad Ibn Husayn Ibn Ahmad Ibn ʿUbayd Ḍabbī, and then Abū al-Qāsim Muhammad Ibn ʿUbaydillāh Ibn Bābawayh, the pious man, from Abū Muhammad Ahmad Ibn Muhammad Ibn Ibrāhīm Ibn Hāshim Ḥāfiẓ, from Hasan Ibn Ali Ibn Muhammad Ibn Ali Ibn Mūsā Ibn Jaʿfar, the hidden Sayyid who was the Imam of his time in Mecca, from his father, Ali Ibn Muhammad Naqi, from his father, Muhammad Ibn Ali Taqi, from his father, Ali Ibn Mūsā al-Riḍā, via the same chain thereafter:

قَالَ اللهُ سَيِّدُ السَّادَاتِ جَلَّ وَعَزَّ: إِنِّي أَنَا اللهُ لَا إِلَهَ إِلَّا أَنَا، فَمَنْ أَقَرَّ لِي بِالتَّوْحِيدِ دَخَلَ حِصْنِي وَمَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ عَذَابِي»

"God, the Master of Masters, august is His splendor, said: 'Surely, I am God. There is no god but I. Whoever swears to My Oneness enters My fortress, and whoever enters My fortress is safe from My punishment.'"

Al-Jawāhir al-Saniyyah, p. 147, quotes this hadith from *ʿUyūn Akhbār al-Riḍā*.

7. In *al-Tawḥīd* (*Monotheism*), p. 25, Ṣadūq cites the hadith numbered 1 above from *Maʿānī al-Akhbār* and the hadith numbered 3

above from *ʿUyūn Akhbār al-Riḍā* without any differences, on the authority of Muhammad Ibn Mūsā Ibn Mutawakkil, up to the end of the hadith: "When the molly moved forward, he said: 'In accordance with its condition and I am one of its conditions.'"

Ṣadūq says:

The author of this book says:

مِنْ شُرُوطِهَا الْإِقْرَارُ لِلرِّضَا عَلَيْهِ السَّلَامُ بِأَنَّهُ إِمَامٌ مِنْ قِبَلِ اللهِ عَزَّوَجَلَّ عَلَى الْعِبَادِ مُفْتَرِضُ الطَّاعَةِ عَلَيْهِمْ.

"One of its conditions is to swear to Riḍā's being Imam appointed by God, august is His splendor, to the servants, upon whom obedience to him is incumbent."

Ṣadūq provides the very same explanation at the end of the hadith in *ʿUyūn Akhbār al-Riḍā*.

8. In *al-Tawḥīd*, p. 24, Ṣadūq relates the hadith from Abū al-Husayn Muhammad Ibn Ali Ibn al-Shāh, a jurist in Merv-Rūd—hadith number 5 above—without any addition or omission. Ḥurr ʿĀmilī also relates it in *al-Jawāhir al-Saniyyah*, p. 156, quoting *al-Tawḥīd*.

9. In *al-Tawḥīd*, p. 24, Ṣadūq relates, without any addition or omission, the same hadith that we quoted on the authority of Abū Saʿīd Muhammad Ibn Faḍl Ibn Muhammad Ibn Isḥāq Mudhakkir Nīshābūrī.

10. Shaykh Ṭūsī says in *al-Amālī*, vol. 2, p. 201:

A group of people related to us from Abū al-Mufaḍḍal: "Abū Naṣr Layth Ibn Muhammad Ibn Layth ʿAnbāri related to us from the master copy of his book: 'Ahmad Ibn ʿAbd al-Ṣamad Ibn Muzāḥim related to us in 261 AH: "Abū Ṣalt ʿAbd al-Salām Ibn Ṣāliḥ Harawī told us: 'I was with Riḍā when he entered Nīsābūr...'"'"

He then relates the same account via the same chain up to "The faithful spirit Gabriel related from God, Hallowed be His Names and august is His splendor:"

قَالَ: إِنِّي أَنَا اللهُ لَا إِلَهَ إِلَّا أَنَا وَحْدِي، عِبَادِي فَاعْبُدُونِي، وَلْيَعْلَمْ مَنْ لَقِيَنِي مِنْكُمْ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ مُخْلِصاً بِهَا أَنَّهُ قَدْ دَخَلَ حِصْنِي وَمَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ عَذَابِي.

قَالُوا: يَا ابْنَ رَسُولِ اللهِ، وَمَا إِخْلَاصُ الشَّهَادَةِ لِلهِ؟

قَالَ: طَاعَةُ اللهِ وَرَسُولِهِ وَوَلَايَةُ أَهْلِ بَيْتِهِ عَلَيْهِمُ السَّلَامُ.

Surely I am God. There is no god but I, alone. My servants serve Me, and it should be known that whoever among you meets Me sincerely testifying that there is no god but God

لَا إِلَهَ إِلَّا اللهُ

has entered My fortress, and whoever enters My fortress is safe from My punishment.

They asked: "God's Messenger's son, what is sincerely testifying to God?"

He replied: "Obeying God and His Messenger, and [accepting] the Guardianship of his Household, peace be upon them."

11. *al-Jawāhir al-Saniyyah* (Najaf), p. 222, cites hadith number 1, quoted from *Maᶜānī al-Akhbār* above; he narrates via the same chain of transmission on the authority of Ṣadūq's *al-Amālī*. However, [the Imam] says:

وانا في شروطها

"... and I am one of its conditions."

Shaykh Ḥurr says:

This is assuming that there is no *shaddah* above the *nūn* in

أنا في شروطها.

However, if there is, it applies to all the Infallible Imams. The intended meaning is conveyed in either case.

12. *Al-Jawāhir al-Saniyyah*, p. 158, says:

God's Messenger said:

قَالَ اللهُ عَزَّ وَجَلَّ: لَا إِلَهَ إِلَّا اللهُ حِصْنِي مَنْ دَخَلَهُ أَمِنَ عَذَابِي.

"God, Glorious and Sublime is He, said, '"There is no god but I," is My fortress. Whoever enters it is safe from My punishment.'"

As explained on the previous page, Shaykh Ḥurr ᶜĀmilī means by this chain *al-Amālī* by Shaykh Abū Ali Hasan Ibn Muhammad Ibn Hasan Ṭūsī, on the authority of Shaykh Ṭūsī, who said: "Abū Muhammad Faḥḥām Sāmarraʾī told us: 'Abū al-Hasan Ibn Muhammad Ahmad Ibn ᶜAbdillāh Manṣūrī told us: "Abū Mūsā Ibn ᶜĪsā Ibn Ahmad Ibn ᶜĪsā Manṣūrī's uncle told us: 'I was accompanying the Imam

Ali Ibn Mūsā Riḍā...'"" He continues the chain of transmission and so on up to the end of the hadith.

13. *Al-Jawāhir al-Saniyyah*, p. 262 relates from Abū Ali Hasan Ibn Muhammad Ibn Hasan Ṭūsī's *Amālī* from his father Shaykh Ṭūsī:

> Abū al-Fatḥ Hilāl Ibn Muhammad Ibn Jaᶜfar Ḥaffār told us:
>
> ᶜAbdullāh Ibn Muhammad Ibn ᶜĪsā Wasiṭī said:
>
> Muhammad ibn Muᶜammar Kūfī told us in Wāsiṭ:
>
> Ahmad Ibn Muᶜāfā told us in Ṣubayḥ Palace:
>
> Ali Ibn Mūsā told us on the authority of his father, on the authority of Gabriel, on the authority of Michael, on the authority of Raphael, on the authority of the Tablet, on the authority of the pen, on God, the Exalted's, authority:
>
> قَالَ: وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ حِصْنِي، مَنْ دَخَلَهُ أَمِنَ نَارِي.
>
> "Ali Ibn Abī Ṭālib's Guardianship is My fortress, and whoever enters it is safe from My Hell."

This is a collection of hadiths that we have come across. Obviously, as you see, they have different meanings.

Some of them say that

لَا إِلَهَ إِلَّا اللهُ

"There is no god but God" is God's fortress, and whoever utters it enters the fortress; some them say that

لَا إِلَهَ إِلَّا اللهُ

"There is no god but God" is a fortress, but subject to conditions, and the Imam is one of its conditions. A group of them says that whoever meets God, sincerely testifying that

لَا إِلَهَ إِلَّا اللهُ

"There is no god but God" enters the fortress. Another group says that the Guardianship of Ali Ibn Abī Ṭālib is God's fortress, and whoever enters it is safe from His Hell.

However, when we scrutinize them thoroughly, we harvest a fruit that represents the very truth that we have already presented in this study, namely the attainment of the position of gnosis and Monotheism that can only be attained through Guardianship.

That is, that which protects and preserves man is to reach the level of Monotheism that means

لَا إِلٰهَ إِلَّا اللهُ

"There is no god but God." Reaching this level is impossible without crossing the bridge of Guardianship, which is the mirror meaning of God. Therefore, the purpose of all these hadiths is to explain a single issue, and to lead us in a single direction.

It is because saying:

لَا إِلٰهَ إِلَّا اللهُ

"There is no god but God" is the beginning of the arrival at "There is no god but God." This arrival, which means pure Monotheism, cannot be achieved without sincerity. The hadiths that say:

انا مِن شُرُوطِها

"I am one of its conditions" explain what sincerity means, because God has to be met this way; when we mentally posit Monotheism in its mirror and portential sense, it is the closest veil and is the very same as Guardianship. This is what the hadith means that says: "The Guardianship of Ali is a fortress," and that it leads to being saved from Hell.

So, attaining Monotheism is conditional upon crossing via Guardianship. Thus, Monotheism and Guardianship are the same thing for the wayfarer—Guardianship is Monotheism, and Monotheism is Guardianship.

This is the truth to which these hadiths refer through various wordings.

Similar to these hadiths, in terms of there being various versions that all mean the same thing, are hadiths that say that Islam has five pillars. Shi'a hadiths consider Guardianship to be one of these five pillars; however, Sunni hadiths consider that pillar to be Monotheism. Some of these hadiths follow. We shall cite them and then delve into what they mean.

As for that which is narrated by the Shi'a, *al-Kāfī* relates on the authority of Abū Ḥamzah, and *al-Maḥāsin*, on the authority of Ibn Maḥbūb, on the authority of Abū Ḥamzah, on the authority of Imam Bāqir:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ وَالْوَلَايَةِ، وَمَا نُودِيَ بِشَيْءٍ وَلَمْ يُنَادَ بِشَيْءٍ كَمَا نُودِيَ بِالْوَلَايَةِ.[81]

"Islam is built upon five things: upon prayer, charity (*zakāt*), fasting, *ḥajj*, and Guardianship; nothing has been enjoined—and nothing was enjoined—as much as Guardianship has been enjoined."

As for what Sunnis narrate, Muslim relates in his *Ṣaḥīḥ*, via his chain of transmission from ᶜAbdullāh Ibn Omar, from his father:

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: بُنِيَ الإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، وَإِقَامِ الصَّلاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ.[82]

God's Messenger said:

> Islam is built upon five things: testifying that there is no god but God:
>
> لَا إِلَهَ إِلَّا اللهُ
>
> and that Muhammad is His servant and Messenger, establishing prayer, giving charity (*zakāt*), pilgrimage (*ḥajj*) to the House, and fasting in Ramadan.

These hadiths mean that God's Messenger said that Islam is built upon these five pillars, one of which is Monotheism; however, because Sunnis content themselves with the apparent meaning of the declarations of faith, and confine themselves to merely swearing to the prophethood, even if that means disobeying God's Messenger's command concerning Guardianship, they content themselves with that as the basis of Islam.

However, the Infallible Imams have interpreted prophetic hadiths that confess to Monotheism and prophethood without confessing to Guardianship as purely exoteric; true confession means confessing to Guardianship. Entering the territory of Monotheism is conditional upon crossing via Guardianship—these two are inseparable.

True Islam is rooted in Guardianship, which is the key to Monotheism in the manifestation of the Names, Attributes, and Actions; and it is also the inner meaning and essence of prophethood.

The above was a discussion on the true essence of Guardianship and its inseparability from monotheistic belief in the Creator, exalted is His affair.

The Wahhābīs' Deviant Misinterpretation of Monotheism

Two sects have strayed over this issue: the Wahhābīs and the Shaykhīs.

The Wahhābīs believe that Power, Greatness, Knowledge, Dominion, Life, and all the Creator's other Names and Attributes are to be separated from the creatures. That means they "delete" the category of intermediary between the Real and man, and do not believe in manifestation in the contingent world.

Therefore, they are faced with a conundrum, from which there is no escape until the Day of Resurrection. This conundrum is as follows: we indubitably see many creatures in this world, and we see that all of them possess life, perception, and power. So there is no doubt we can see—we cannot deny these creatures' and beings' existence in this world.

Now, we say: if we were to posit that the Real alone has life, perception, and power, and the beings do not, then this theory is wrong, because we know *a priori* and presentially that the creatures have these attributes.

If we were to posit that these creatures have their own autonomous life, perception, and power, albeit God-given, it would also be wrong; this statement is pure polytheism or dualism. There are further problems, too numerous to mention, with this hypothesis.

Something God-given cannot be autonomous, because to say so would mean saying that God has begotten. This is belief in delegation (*tafwīḍ*). However, we know of God that

لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

He begets not, nor is He begotten and none is like Him (112:3–4).

Therefore, there is no scientific or philosophical solution to the conundrum other than for us to posit the many—all beings in this world—as manifestations of the Real. This means that all life, perception, and power is exclusive to the Real. It manifests in those beings in accordance with their capacity, great or small, their quiddity, and their individuation. In other words, the Real alone exists, lives, and perceives autonomously. The same applies to all other Names. They are all exclusive to the Real—they are His primarily, and the creatures only have a reflection of them or are signs of them.

Obviously, they are more manifest in non-corporeal spirits, the heavenly host of angels, the intellectual souls of the prophets and the Imams, peace be upon them, and in the Mahdī. Their capacity is greater. These mirrors reflect perfectly the Real's Essence and Attributes.

Hence, even though God alone has life, perception, and power, the manifestation of these Attributes in these mirrors cannot be denied presentially, and it is rationally necessary and correct.

Manifestation and that which manifests, and presential knowledge and that which presents, are the same thing—that which only has meaning with regard to another (*al-maʿnā al-ḥarfī*) is crushed into the self-referential meaning (*al-maʿnā al-ismī*).

Without exception, all beings are signs, markers, and things that only have meaning with regard to the Real. It is inconceivable for something that only has meaning with regard to another to have independent meaning; that is a syllogistic absurdity. That which only has meaning with regard to another and the self-referential meaning are not two different things; that which has meaning with regard to the other refers to a quality or feature of the self-referential meaning.

Seeking to achieve nearness through the Messenger and Infallible Imams to satisfy one's needs is exactly the same thing as seeking to achieve closeness through God to satisfy one's needs; this is pure Monotheism.

Oneness in plurality and plurality in the Real's Oneness have been proven in transcendental Islamic philosophy. Just as God has a Name as The Only (*Aḥad*), because He is free from all other names, and that Oneness refers to an incomposite Essence free from all attachments, He also has a Name as The One (*Wāḥid*), which can be seen by observing the manifestation of it in the world of universal and particular names and attributes, both in the kingdom and in the heavens.

The Wahhābīs say: God created all worlds without any intermediary; no higher beings, whether angels or holy non-corporeal souls, had any causative role in creation. They are not intermediaries in any way; therefore, seeking help from the Messenger of God, the Imams, and the angels, even the favored angels, is polytheism.

Our reply to that is: is it not polytheism to ask for help from the living Messenger or Imam? Is it not polytheism to seek help from a scholar, physician, expert, farmer, or craftsman?!

If it is polytheism, then why do you seek their help? Stop seeking assistance; go and meet your death and go back to your non-existence!

But if it is not polytheism, then what difference is there between seeking the assistance of the living Messenger and of his soul after his death? What difference is there between seeking the assistance of a surgeon to remove your appendix and asking Gabriel for help, for example?!

They say that the former is not disbelief, but the latter is, because their souls cannot be seen and are not housed in a perceptible receptacle. In short, asking help from natural and material means is not polytheism, but asking help from the spiritual and non-corporeal is!

Asking help from impure matter is not considered to be polytheism, but doing so from holy and lofty souls is!

We say in response to their claim: there is no exception to rational rules; if asking anyone else apart from God for help is polytheism, then everything is polytheistic and everything is in error. So how do you hope to prove the Real's Oneness by using rational proof if you say that natural and material affairs are the only exception?! Is it not laughable? Is your wretchedness, bankruptcy, and lack of knowledge of and acquaintance with the Real not enough to make people cry?

They say: circumambulation of the Infallibles' graves is polytheism; kissing the Holy Shrines is polytheism; kissing the sacred thresholds is polytheism; prostrating upon the clay taken from near the Master of the Martyrs' grave is polytheism. They also say seeking to achieve closeness via the Imams and the pure and righteous Fāṭimah, to have one's needs fulfilled, is polytheism.

Our response is: why is it idolatry? What is the difference between kissing the Black Stone and kissing a Holy Shrine? What is the difference between a House built by Abraham as the Kaʿbah and the tomb of God's Greatest Sign, whose position is *or closer still* (53:9), whose intercession is the greatest, and who will bear the banner of praise (*al-ḥamd*)? Why is circumambulation of it not permissible—in spite of its superiority in some respects?![83]

Why is it permissible to prostrate on soil or anything else, but not on clay taken from near the sole true Martyr for religion and truth, Abū ʿAbdillāh al-Husayn's grave?? If prostration on everything is polytheistic, then why is it permissible on carpets, rugs, earth, and straw mats, but not on this clay specifically, the former being monotheistic, but the latter polytheistic?

When you ask someone for help, you are actually asking his soul, not his physical body! Therefore, why do you consider asking impure unbeliever souls for help in this world not to be polytheism, but asking the pure righteous lady for help to be polytheism?

These are the questions that they cannot answer. They have never been able to answer them and never will be able to answer them.

The answer is that if they are considered to be independent, it is idolatry, whether it is circumambulation of the House of God, kissing the Black Stone, or prostrating on a carpet or earth. Similarly, asking a physician, surgeon, or specialist for help as an intermediary is not polytheism, provided they are not believed to act independently. On the contrary, it is pure Monotheism.

Is it not polytheism to believe beings in this world to be independent? It is pure polytheism.

Hence, even though they have tried to attest to the transcendence of the Real, the Wahhābīs have unwittingly fallen into polytheism and joined those to whom the following verse applies:

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ.[84]

And among people is he who serves God (standing) on the verge (22:11).

Seeing God's signs as signs is pure Monotheism. Kissing the Imam, because of his having been appointed as Imam, shows respect to God Himself; asking help from non-corporeal souls, because of their spirituality and closeness to God, is asking God Himself for help, and is pure Monotheism—loving God's beloved means loving God.

This is all rational proof. As for Qur'anic and hadith evidence, we say: all verses and hadiths are full of this sound theory that all beings are ontological intermediaries, and creation takes place via causation and the removal of impediment in the world of genesis. Furthermore, to deny *a priori* knowledge is to deny Scripture and Sunnah.

Do we not recite in the Holy Qur'an:

وَالْمُدَبِّرَاتِ أَمْرًا

Then those who regulate the affair (79:5);

وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ

And We send the winds fertilising (15:22);

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَىٰ بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَٰلِكَ النُّشُورُ

And God is He Who sends the winds so they raise a cloud, then We drive it on to a dead country, and therewith We give life to the earth after its death; even so is the quickening (35:9); and:

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ

And He it is Who sends down water from the cloud, then We bring forth with it buds of all (plants) (6:99)?

We see in these verses that angels regulate the affair, and winds move the clouds and fertilize the trees, making them bear fruit. Water that falls from the sky makes everything grow. Many other verses explicitly attribute genesis to these causes.

So how can we deny causation if these verses explicitly confirm it?

Yes, it must be said all these means are under God's control, obey His orders, and do not act autonomously. We say about these and

other physical and non-corporeal causes that they do not act autonomously; on the contrary they act as intermediaries, receiving blessing from God and effusing it all around the worlds.

They say that asking the Prophets and Imams for help means asking the dead for help. This is a kind of worship of the dead! It is a kind of idolatry to ask the dead, who have no perceptible effect, to see to one's needs and seek their intercession before God. What is the difference between asking an idol for help and asking someone who exists but has no effect?

Our response is that the verses of the Qur'an and rational proofs clearly demonstrate that souls do not perish when people die. They are alive, and by leaving the bodies are not totally destroyed. In other words, death means leaving this world for the next one. Above all, the Holy Qur'an says that martyrs are alive and are provided for by God:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

And reckon not those who are killed in God's way as dead; nay, they are alive (and) are provided sustenance from their Lord (3:169).

It is said that this verse is exclusively about martyrs, the martyrs of the Battle of Uḥud, like Ḥamzah and others.

Now the question is, were those martyrs such as Ḥamzah and the others not under the supervision of God's Messenger? Do you believe the position of Ḥamzah to be superior to God's Messenger's, such that he is alive but God's Messenger is dead?

Never! It is not right; for God's Messenger is the witness (*shahīd*) to the martyrs, and he is in charge of the souls of all martyrs.

In all our prayers, we greet the Messenger:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

"Peace be upon you O Messenger of God, and may God's Mercy and blessings be upon you!"

Can a person thus addressed in the second person be anything else but alive and listening to us?

I remember well that in 1390 AH, I had the honor of going on the *ḥajj* pilgrimage for the second time. Two of my sons were with me. One morning after performing voluntary circumambulation, we were sitting in a peaceful corner of the Holy Mosque, to contemplate the House and the pilgrims circumambulating it.

Meanwhile, a Sunni scholar came to us and embraced each of us, one by one, and then sat next to us and said: "I am from Syria, from

Aleppo, and my name is Omar ᶜĀdil Malāḥifjī." Thus we started our conversation.

Getting to know him led to another Sunni scholar coming over. He said that he was one of the leaders of congregational prayer in Medina. After greeting us, he sat before us; shortly thereafter, many Sunnis came and all sat next to us—a rather large group, we made.

Soon afterwards, I asked them about *Ḥajj al-Tamattuᶜ*. They replied: "We do not leave the state of pilgrim sanctity until after we have completed the *ḥajj* rites."

I said:

> I know that during the Farewell Pilgrimage, God's Messenger, from atop Ṣafā, announced to the people that from then until the Day of Resurrection, for the *ḥajj* pilgrimage, those whose houses and families are far from the Sacred Mosque should make an intention to perform *Ḥajj al-Tamattuᶜ* at the Mīqāt; that is, when entering pilgrim sanctity, they make an intention to perform a minor pilgrimage (*ᶜumrah*), enter Mecca, and perform the rites, and then they leave the state of pilgrim sanctity and are allowed to be intimate with their wives; they then remain in Mecca before re-entering pilgrim sanctity to perform the *ḥajj* rites—staying at ᶜArafāt and the Mashᶜar.
>
> The people objected to the Messenger, saying that they had come to perform the *ḥajj* rites, but their newly wed youths were under the shade of the salvadora persica tree, their heads still dripping from ablutions from major impurity.
>
> God's Messenger replied: "I did not say it on my own initiative! It is naught but God's law just brought down by Gabriel!" He then intertwined his fingers and said: "The minor pilgrimage has been made part of the *ḥajj* from now until the Day of Resurrection. Therefore, whoever comes to Mecca from far away must fulfill both the *ḥajj* and minor pilgrimage, leaving the state of pilgrim sanctity between the two—this is God's law!"

They replied: "It is so, but for reason of public interest, Omar changed it; that is, he abolished the break in pilgrim sanctity and commanded that whoever enters pilgrim sanctity at the Mīqāt must make an intention to perform the *ḥajj*. Therefore, he is not allowed to be intimate with his wives until he has finished all his *ḥajj* rites."

I said:

> Let us put aside what you have said about Omar doing this for reasons of what he believed to be public interest. Let us not get bogged down in that matter. Nevertheless, I ask you: is Omar's action authoritative? Do

we have to follow it until the Day of Resurrection? By the way, Omar was not a prophet. Revelation did not come down to him. So, how can we turn away from God's Messenger's words, which are revelation from God, brought by Gabriel, and adopt what Omar has said!

Omar said something relevant to the people of his time, but what concern is it of ours now?

Is Omar's word to be given preponderance over God's Messenger's and Gabriel's word and the verses of the Qur'an? Does Omar share God's Messenger's authority in terms of the things he said, even if they contradict each other, such that we can give preponderance to Omar's word over his? Does what he said abrogate what the Messenger said? Unless one of these proves to be the case—and none of them does—we cannot simply turn away from the authoritativeness of God's Messenger's words on the basis of our personal judgement or personal taste!

At this point, the two Sunni scholars fell silent, unable to respond—everyone in the circle remained silent.

Then, I turned to Shaykh Omar ʿĀdil from Aleppo. His face was bright, and it seemed to me that he agreed with what I had said, so I asked him:

Why do you not tell them to leave the pilgrims alone?

You see, they have placed policemen by God's Messenger's grave to stop people from kissing the grave, so what is the meaning of it? The pilgrims anxiously come here from far away and mostly once in their lifetime. They like to show their love for God's Messenger; they like to kiss his tomb. They have been deprived of meeting him, so they kiss the front door and grille—they keep crying with a world of agony.

As soon as they try to kiss the door or grille, the police whip them back and shout: "Do not kiss it, idolater! The grille is made of iron, and you should not kiss the iron! Kissing the iron is polytheism." In the meantime, those who enjoin goodness support the police by saying: "These actions are idolatrous!"

The poor pilgrims become depressed and stand in a corner talking to themselves: "What is this all about? What kind of idolatry is it?"

I implore you by Him Whose House this is, do the pilgrims really kiss iron and steel, or the essence in it, the Messenger of God? Do you not feel that when you kiss the hands of your parents, teachers, and masters, you are not really kissing pieces of flesh, but are rather showing them respect and kissing their spirits?

Have you not read the poems of Ghayth Ibn Mulawwaḥ ᶜĀmiri, who says this about his beloved, Laylā ᶜĀmiriyyah?[85]

أَمُرُّ عَلَى جِدَارِ دِيَارِ لَيْلَى أُقَبِّلُ ذَا الدِّيَارَ وَذَا الْجِدَارَا
وَمَا حُبُّ الدِّيَارِ شَغَفْنَ قَلْبِي وَلَكِنْ حُبُّ مَنْ سَكَنَ الدِّيَارَا.

I pass by the wall of Laylā's house
I kiss this house and that wall

It is not the love of the house that has enraptured my heart
But love of her who lives in that house.'

Then, Shaykh Omar turned to me furiously and said:

يَا سَيِّدُ وَاللهِ هُمْ مُشْرِكُونَ، هُمْ مُشْرِكُونَ!

"O master! They are polytheists! They are polytheists!" He then added:

This morning, after saying my prayer and fulfilling the *ḥajj* rites, I saw a group of Iranians standing. One of them was supplicating and saying:

إِلَهِي بِحَقِّ فَاطِمَةَ وَأَبِيهَا وَبَعْلِهَا وَبَنِيهَا وَالسِّرِّ الْمُسْتَوْدَعِ فِيهَا كَذَا وَكَذَا.

"O God! By Fāṭimah and her father and her husband and two sons, and by the secret deposited in her...!"

At that very moment, the Imam of this sacred mosque passed by them, turned to them, and shouted: "This is polytheism. Do not say that! Asking Fāṭimah for help is polytheism." So I became upset, approached, and said: "Shut up, shut up! Be quiet and get lost!"

Then, I told him:

I swear by God and this House, I have never seen this question in any book, and it has never occurred to me before. It is as if it had been cast into my heart that very instant to ask you: Do you know that they brought the shirt of Joseph from Egypt to Canaan and spread it over their father Jacob's face and he regained his sight!

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا.

So when the bearer of good news came he cast it on his face, so forthwith he regained his sight (12:96).

The Imam of the mosque said: "Yes, I know."

I asked: "What material was that shirt made from?"

He replied: "It was cotton or linen."

I asked: "Cotton or linen has such an effect as to restore Jacob's sight, but Fāṭimah al-Zahrā', whom God's Messenger called 'The Lady of the World,' has no such effect as to intercede before God to fulfill believers' needs?"

Then he said:

يَا سَيِّدُ! وَاللهِ خَسَأْ خَسَأْ!

"Mister! Scram! Scram!"

Omar continued: "We Sunnis have nothing to do with the Wahhābīs! They have invented a school of thought all of their own; it is a stagnant, empty, non-progressive school of thought. We have also come from a long way away and we also want to kiss the Messenger's grave, but these Wahhābīs do not let us!"

In the end, he invited us to go to Aleppo and stay at his home, and said: "We have great respect for the Holy Family; when our women stop seeing Fāṭimah al-Zahrā' in their dreams, they lose hope and believe that their good deeds have not been accepted by God." He kept saying: "Come and see how our women are! Then, talk about them. I myself have such sisters who are full of love for the Household."

One of the greatest corruptions of the Wahhābīs is their anthropomorphic belief in God: "One must not depart from the literal meaning of the Qur'an; the literal meaning, which is known to everyone, is what everyone has of the Qur'an; therefore, all the verses that say that God has hands, a face, eyes, and so on have to be taken literally."

God, the Glorified and Exalted, says:

يَدُ اللهِ فَوْقَ أَيْدِيهِمْ

...the hand of God is above their hands (48:10);

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا

And make the Ark before Our eyes (11:37);

وَلِتُصْنَعَ عَلَى عَيْنِي

...and that you might be brought up before My eyes (20:39);

وَلَوْ تَرَى إِذْ وُقِفُوا عَلَى رَبِّهِمْ

And could you see when they are made to stand before their Lord (6:30);

يَا حَسْرَتَا عَلَىٰ مَا فَرَّطْتُ فِي جَنبِ اللَّهِ

O woe to me! for what I fell short of my duty to God (39:56);

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

Everything will perish except His face (28:88);

فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ

...and whithersoever you turn, there is God's Face (2:115);

الرَّحْمَٰنُ عَلَى الْعَرْشِ اسْتَوَىٰ

The Beneficent is firmly established on the Throne (20:5);

يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ

They fear their Lord above them (16:50);

وَجَاءَ رَبُّكَ

And your Lord shall come (89:22);

اللَّهُ يَسْتَهْزِئُ بِهِمْ

God doth mock them (2:15); and also:

غَضِبَ اللَّهُ عَلَيْهِ

God will send His wrath on him (4:93);

إِلَّا مَن رَّحِمَ اللَّهُ

Save those on whom God shall have mercy (44:42).

There are many such examples in the Glorious Qur'an, the literal meanings of which the Wahhābīs believe in: "God has hands, a body, eyes, and ears, He sits on a throne, He becomes angry, He shows mercy and mocks."

However,

سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا.

Glory be to Him and greatly exalted is He above what they say (17:43).

The ringleader in this kind of disbelief is Ibn Taymiyyah Ḥarrānī Shāmī. He was a follower of Ahmad Ibn Ḥanbal, but was remarkable in his enmity towards the Household, especially Ali. Concerning his book, *Minhāj al-Sunnah*, which he wrote to refute the proofs of the pride of the Shi'a and of Islam, 'Allāmah Ḥillī, he rejects all the hadiths on the virtues of the Master of the Faithful and the Household. He considers them to be fabrications, weak, or uncredible—even if they are crystal-clear, authentic, widely transmitted, or indubitable.

They are void even if they are related by the great Sunni shaykhs and narrators and endorsed by them in their books.

Whenever he comes across any kind of sayings uttered by the Master of the Faithful, he considers them to be false and fabricated by the Shiᶜa; he also considers the narrators of such hadiths to be weak and feeble-minded.

On the whole, for him, the criterion for authenticity, or rather lack thereof, is Shiᶜism, or whether it relates the virtues of the Master of the Faithful; he is also biased towards the Umayyads, even Muᶜāwiyah and Yazīd, and similarly, towards the ᶜAbbāsids.

The Household's oppressedness was not only through being exiled, imprisoned, tortured, killed, hanged, burned, or robbed, but also through their virtues being hidden and "reassigned" to their enemies—and their names being erased from the surface of the earth. This Levantine man, the follower of the Umayyad party, the standard-bearer of the oppressive caliphs, is just like Muᶜāwiyah, who long conspired against the Household.

However, they have never succeeded, and in the end the virtue of the Master of the Faithful has been broadcast world-wide anyway. Friend and foe alike, even Jews, Christians, and those of many other sects, have been humbled before this oppressed Imam's personality and truthfulness, and they have all made room for love for him in their hearts. An example of them is Wāmiq, the Christian: Buqrāṭ Ibn Ashwaṭ, who was from Armenia and was an important colonel in Mutawakkil's time. He composed an excellent ode about the virtues of the Master of the Faithful. Ibn Shahr Āshūb cites some of it in *al-Manāqib* (lithograph), pp. 286 and 532.[86] ᶜAbd al-Masīḥ Anṭākī (Antiochian) also composed an ᶜAlawiyyah ode, comprising 5595 couplets. Būlus Salamah, the Christian judge in Beirut, composed an elegy comprising 3085 couplets, all of which are about the virtues of Ali, the Master of the Faithful, and he defends his right throughout. One Christian poet, known as Zaynabā Ibn Isḥāq Rasᶜanī Mawṣilī, composed an ode that is worth deliberating over:

عَدِيٌّ وَتَيْمٌ لَا أُحَاوِلُ ذِكْرَهَا بِسُوءٍ وَلَكِنِّي أُحِبُّ لِهَاشِمِ
وَمَا تَشْتَرِينِي فِي عَلِيٍّ وَرَهْطِهِ إِذَا ذُكِرُوا فِي اللهِ لَوْمَةُ لَائِمِ
يَقُولُونَ مَا بَالُ النَّصَارَى تُحِبُّهُمْ وَأَهْلُ النُّهَى مِنْ أَعْرُبٍ وَأَعَاجِمِ
فَقُلْتُ لَهُمْ إِنِّي لَأَحْسِبُ حُبَّهُمْ سَرَى فِي قُلُوبِ الْخَلْقِ حَتَّى الْبَهَائِمِ.[87]

I do not try to speak ill of ʿAdī [Omar's sub-clan] or Taym [Abū Bakr's sub-clan]; however, I love Hāshim [Ali Ibn Abī Ṭālib's sub-clan]. The rebuke of any critic does not bother me with regard to Ali and his family when they are mentioned for God's sake.

They ask: "What business do Christians and Arab and non-Arab scholars have, loving them?"

I reply to them that I reckon love for them has pervaded the hearts of all creatures, even the beasts.

Ibn Ḥajar's Criticism of Ibn Taymiyyah

Senior Sunnis have rejected Ibn Taymiyyah and called him an unbeliever and misleader. They say he candidly admits to anthropomorphic belief in God! We quote verbatim what the Ḥāfiẓ Ibn Ḥajar says in *al-Fatāwā al-Ḥadīthah*, p. 86:

ابن تيمية عبدٌ خذله الله وأضلّه وأعماه وأصمّه وأذلّه، وبذلك صرّح الأئمة الذين بيّنوا فساد أحواله، وكذّب أقواله؛ ومن اراد ذلك فعليه بمطالعة كلام الإمام المجتهد المتّفق على إمامته وجلالته وبلوغه مرتبة الاجتهاد أبي الحسن السبكي ووَلَدِهِ التاج والشيخ الإمام المزيّن جماعة وأهل عصرهم وغيرهم من الشّافعيّة والمالكيّة والحنفيّة؛ ولم يقصر اعتراضه على متأخري الصّوفيّة بل اعترض على مثل عمر بن الخطّاب وعليّ بن أبي طالب رضي الله عنهما

والحاصل أنّه لا يقام لكلامه وزنٌ بل يُرمى في كلّ وَعْرٍ وَحَزْنٍ، ويُعتقد فيه أنّه مبتدع ضالٌّ مضلٌّ غالٍ؛ عامله الله بعدله وأجارنا من مثل طريقته وعقيدته وفعله، آمين (إلى أن قال) إنّه قائل بالجهة وله في إثباته جزءٌ؛ ويلزم أهل هذا المذهب الجسميّة والمحاذاة والاستقرار؛ أي فلعلّه في بعض الأحيان كان يصرّح بتلك اللّوازم فنسبت إليه؛ سيّما وممّن نسبت إليه ذلك من أئمة الاسلام المتّفق على جلالته وامامته وديانته وانّه الثقة العدل المرتضى المحقّق المدقّق؛ فلا يقول شيئاً إلّا عن تثبّتٍ وتحقّق ومزيد احتياط وتحرٍّ سيّما ان نسبت الى مسلم ما يقتضي كفره وردّته وضلاله وإهداء ردمه؛ الكلام.[88]

Ibn Taymiyyah is a servant whom God has forsaken, misled, blinded, deafened, and humiliated. This has been explicitly stated by the imams who have explained his corruptness and the untruthfulness of what he says. Whoever seeks that, should read the words of the leading scholar *mujtahid*, whose leading scholarship, eminence, and attainment of the

level of *ijtihād* is accepted by the entire nation, Shaykh Abū al-Hasan al-Sibkī, and his son, the crown [of the nation] and the Shaykh [of the community], ʿIzz Ibn Jamāʿah, other contemporaries to them, and other Shāfiʿīs, Mālikīs, and Ḥanafīs. Ibn Taymiyyah did not stop at objecting to latter-day Sufis, but also objected to the like of Omar Ibn Khaṭṭāb and Ali Ibn Abī Ṭālib.

In short, what he says should not be given any weight. On the contrary, it should be thrown onto every rugged terrain and rough ground. He is believed to be an extremist, misled, misleading innovator. May God deal with him with His Divine Justice and protect us from the like of his belief, way, and deed—Amen...

Ibn Taymiyyah believes that God has location, and to prove his opinion, he has written a separate treatise about this peculiar belief of his. It goes without saying that concomitant with his belief is anthropomorphic belief in God, there being parallels and His settling. He may from time to time have explicitly stated the implications [of his belief] so it can be attributed to him, particularly because one of those who attribute this to him is one of the leaders of Islam, whose eminence, leadership, and religiosity is agreed upon. He is the precise, careful, pleasing justice who only ever says anything after checking and confirming and extra caution and scrutiny, especially where attributing to a Muslim anything that would mean his being an unbeliever, apostate, and deviant, and his blood having to be shed.

Criticism of Ibn Taymiyyah by Scholars and Historians

The eminent scholar Ayatollah Muḥsin Amīn ʿĀmilī says:

All the Wahhābīs, the founder of their mission, Muhammad Ibn ʿAbd al-Wahhāb, the one who planted its seed, Ahmad Ibn Taymiyyah, and his student, Ibn Qayyim Jawzī and their followers claim that they are monotheists, and that through the beliefs through which they contradict all Muslims, they are defending Monotheism against any polytheism creeping into it; the Wahhābīs claim that they alone are monotheists, and that all other Muslims are polytheists!

However, the truth is that Ibn Taymiyyah and Ibn ʿAbd al-Wahhāb have destroyed Monotheism's defenses, torn its covers, ripped its veil, and attributed to God that which is not appropriate to the holiness of His sublimity.

سبحانه وتعالى عما يقول الظالمون علوا كبيرا.

Glory be to Him and exalted be He in high exaltation above what they say (17:43).

And they say that God is in a position—on a throne above the earth and heavens—they believe so—and He comes down to earth's heaven—they interpret the words "coming, going, and getting nearer" literally.

They say God has two hands, a face, a right and left hand, fingers, palms, and eyes; they interpret all these references literally and not metaphorically. It is pure anthropomorphism.

They also interpret attributes such as anger, love, satisfaction, and so on literally, and say that God speaks in letters and has a voice, making Him a locus for accidents, which necessarily means His not being pre-eternal.

Ibn Taymiyyah says that God has a position, has a physical body, and literally sits on a throne and speaks with letters and a voice. He was the first to crow these words, and wrote entire treatises on the matter, such as *al-ʿAqīdat al-Ḥamawiyyah* and *al-ʿAqīdat al-Wāsiṭiyyah*. His two students Ibn Qayyim Jawzī and Ibn ʿAbd al-Hādī and their followers follow in his footsteps.

That is why scholars contemporary to him ruled he was an unbeliever and in error, and asked the sultan to kill or detain him. Thus, he was taken to Egypt, debated with, sentenced to imprisonment, and detained. He died in prison after pretending to repent but later reneging.

We cite what was said about him so that you can know Ibn Taymiyyah's worth according to the scholars:

Ahmad Ibn Ḥajar Haythamī Makkī Shāfiʿī, the author of *al-Ṣawāʿiq al-Muḥriqah*, says in *al-Jawhar al-Munaẓẓam fī Ziyārat al-Qabr al-Mukarram* that Ibn Taymiyyah blasphemed and broke the fence of [God's] greatness in his lectures to the public from atop the pulpits by saying that God occupies a position, has a physical body and so on.

Ibn Ḥajar also reportedly says in *al-Durar al-Kāminah*:

> People disagree over Ibn Taymiyyah; some attribute anthropomorphism to him, because of what he says in *al-ʿAqīdat al-Ḥamawiyyah* and *al-ʿAqīdat al-Wāsiṭiyyah* and some similar books, for example that God literally has hands, feet, shanks, a face, and so on, and that God sits on a throne. However, when he was told that this would necessarily mean that He occupies a limited space and is composite, his answer was: "I do not [now] concede that all bodies necessarily occupy a limited space or are composite"; he was thus forced to concede that he had said that God's Essence occupies a limited space.
>
> Others accuse him of being a heretic, because he says:

إِنَّ النَّبِيَّ لَا يُسْتَغَاثُ بِهِ

that the Prophet's help cannot be sought; this detracts from God's Messenger's greatness.

His biggest critic regarding that was Nūr Bakrī; when a session was convened to sentence him for that, one of those in attendance said he should be just be disciplined. Nūr Bakrī objected by saying: "It is too lenient. If he has disrespected the Messenger, he must be killed, but if he has not done so then he should be freed."

Some object to what he says about Ali: "He was forsaken in everything he did or wherever he was. He repeatedly tried to seize the caliphate but failed; he only ever fought for power, never religion. He loved power, and Othman loved money."

He used to say: "Abū Bakr was an old man when he embraced Islam, and knew what he was saying; Ali embraced Islam as a boy, and according to some, a boy's conversion to Islam does not count."

Because of what he said about the story of Ali's seeking Abū Jahl's daughter's hand, and because of his praise for Abū al-ʿĀṣ Ibn Rabīʿ's account and the implications thereof, because [Abū al-ʿĀṣ] reviled Ali Ibn Abī Ṭālib, [Ibn Taymiyyah] was proved to be a hypocrite because of God's Messenger's words:

لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ.

"No one but a hypocrite hates you."

And some people have claimed he had desires for supreme leadership, because he venerated Ibn Tūmart,[89] and was fascinated by him and always praised and admired him. This matter caused his imprisonment to be extended.

Ibn Taymiyyah had many famous encounters. Whenever he was defeated and forced to concede, he would say: "I did not mean that. I meant something else." He would then say something unlikely.

Muntahā al-Maqāl fī Sharḥ Ḥadīth Lā Tushadd al-Riḥāl by Mufti Ṣadr al-Dīn says:

The shaykh and Imam, the solicitous scholar and reliance of traditionists, Shaykh Muhammad Burlusī, says in *Itḥāf Ahl al-ʿIrfān bi Ruʿyat al-Anbiyāʾ wa al-Malāʾikah wa al-Jānn*: "Ibn Taymiyyah Ḥanbalī, may God deal with him according to His justice, has had the audacity..." He refers to declaring it unlawful to travel to visit the Prophet's grave...

> He even blasphemes about the Holiest, breaks the wall of the grandeur and augustness, and tries to prove that which contradicts [God's] greatness and perfection by saying that God occupies a position and God has a body and saying that anyone who does not believe in the same is in error and is sinful! He broadcast this matter atop pulpits. He was talked about among the elderly and youths alike.

Ashraf al-Wasā'il ilā Fahm al-Shamā'il says by way of explanation of why the end of the turban is allowed to hang between the shoulders:

> Ibn Qayyim Jawzī narrates something innovative on the authority of his teacher Ibn Taymiyyah: "When the Prophet saw his Lord, He put His hand between his shoulders and [the Messenger] honored that spot with the end of his turban!"
>
> Iraqi says: "We have found no basis for this."
>
> This is just like their opinion and error, because it is based on their position that they have long sought to prove, putting down Ahl al-Sunnah for their renouncing them for saying that God occupies a position and has a body, to strengthen their innovated creed, and they have said a great deal of nonsense so far; through their opinions, they tried to mislead the people from the Messenger's rule.
>
> *Glory be to Him and greatly exalted is He above what they say* (17:43).
>
> They (Ibn Taymiyyah and Ibn Jawzī) have enough repugnant and evil beliefs on the matter to deafen ears, and to be judged as fabrication, lies, error, and calumny. May God disgrace them and anyone who broadcasts their opinions.
>
> Imam Ahmad Ibn Ḥanbal and the most eminent of his *madhhab* are free of this mark of disgrace. How so? Because it is unbelief, according to many of them.

Mawlawī ᶜAbd al-Ḥalīm Hindī says in *Ḥall al-Maᶜāqid*, footnotes to *Sharḥ al-ᶜAqā'id*:

> Ibn Taymiyyah was Ḥanbalī, but he crossed the line and tried to prove that which is incompatible with the Real's greatness. He says that He occupies a position and has a body and [Ibn Taymiyyah] has made a great many other errors...

> A hearing was convened in Qalʿat al-Jabal, and illustrious scholars and great jurists came. Their chief was Chief Justice Zayn al-Dīn al-Mālikī. Ibn Taymiyyah attended. After much discussion, Ibn Taymiyyah was speechless. The chief justice sentenced him to imprisonment in the year 705 AH. It was then announced in Damascus and elsewhere: "The life and property of whoever shares Ibn Taymiyyah's belief can be taken."

Thus it has been related in *Mirʾāt al-Janān* by Imam Abū Muhammad ʿAbdullāh Yāfiʿī:

> Later on Ibn Taymiyyah repented and was freed from prison in 707. No sooner had he left the prison than he announced himself to be Ashʿarī. However, after a short while he broke his promise, revealed what he really meant, and was sent to prison. Again he repented, was freed from prison, and went to Syria to live—he had a great many encounters there, which are all recorded in history books.
>
> Ibn Ḥajar, in volume 1 of *al-Durar al-Kāminah*, discusses him and rejects his theories and opinions. Dhahabī does the same. Many other scholars have also rejected him.
>
> In short, because Ibn Taymiyyah says that God has a body, and says God occupies a space, because a body has to occupy a space, and, because the praiseworthy Criterion says:
>
> الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى
>
> *The Beneficent is firmly established on the Throne* (20:5), and the Throne is a space, and because Ibn Taymiyyah himself believes in the Necessary Being's pre-eternity, and every single particle in the world is created, he is forced to say that the genus of the Throne is pre-eternal or eternally pre-existent. He has a pre-eternal place, even though he, like all other theologians, says that individuated places are created!

Yāfiʿī says about Ibn Taymiyyah's mischief in *Mirʾāt al-Janān*: "That which Ibn Taymiyyah declared in Egypt is: 'God is literally firmly established on the Throne, and He speaks with words and a voice.' It was then announced in Damascus and elsewhere: 'The life and property of whoever shares Ibn Taymiyyah's belief can be taken.'"

Tārikh Abī al-Fidāʾ (*Abū al-Fidāʾ's Chronicle*) says in the entry for the year 705 AH:

> In that year, Taqī al-Dīn Ahmad Ibn Taymiyyah was summoned from Damascus to Egypt; there, they convened a hearing for him.

> He remained silent and was imprisoned because of his belief—he believed in anthropomorphism.
>
> An edict passed by the sultan declared that Ibn Taymiyyah was a wretched man. The tongue of his pen stretched out, the bridle of his words was loosened, and he spoke about Qur'anic issues and [God's] Attributes. He stipulated therein blasphemous things. He said what Islam's scholars have condemned. The consensus of eminent scholars is against him, but the scholars of his time and the jurists of his Levant and Egypt have opposed that. We have learned that he induced his people to follow his error, and they followed him to the point that it has reached us that they explicitly state that God speaks in letters and with a voice and has a physical body.

Kashf al-Ẓunūn relates on the authority of one of them that they rejected Ibn Taymiyyah so excessively that they explicitly stated that whoever calls him a shaykh of Islam is an unbeliever.[90]

Here, the late Ayatollah Āmūli, may God be pleased with him, finishes discussing Ibn Taymiyyah, and begins discussing Muhammad Ibn ʿAbd al-Wahhāb[91] who followed in Ibn Taymiyyah's footsteps with regard to the issues of visiting graves, intercession, beseeching via an intermediary, and so on. He says:

> ʿAbd al-Wahhāb also anthropomorphized God, saying He sits on a Throne between the earth and Heaven, in the firmament, and he believes He has a body, face, hands, and ears—and feels love and anger. He interprets all the relevant passages from the Qur'an literally.
>
> He wrote a book called
>
> التَّوحِيدُ الَّذِي هُوَ حَقٌّ عَلَى العَبِيد
>
> (*The Monotheism Which is a Duty for the Servants*) and refers to the verse
>
> حَتَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ
>
> *Until when fear shall be removed from their hearts, they shall say: What is it that your Lord said? They shall say: The truth. And He is the Most High, the Great* (34:23).
>
> He says: "God occupies a high position, becomes angry and contented, and sits on a Throne." He relies on as evidence for his claim:
>
> وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ
>
> *And they have not honoured God with the honour that is due to Him; and the whole earth shall be in His grip on the day of resurrection* (39:67).

He says: "God has fingers. He puts the heavens on one finger, the earth on the next one, the trees on the one after that, the waters on the next, soil, dust and sands on the next, and all the creatures on the last one."

Next he quotes Ibn Masʿūd's hadith about a Jewish Rabbi who went to God's Messenger and told him what he had heard; the Messenger laughed. He interprets the Messenger's laugh as agreement with what the Rabbi said: namely that God has a body, occupies space, and has qualities.

After the death of Muhammad Ibn ʿAbd al-Wahhāb, his followers continued saying that God literally has a body, face, hands, shanks, and so on. They also continued saying that He literally descends to earth's heaven, comes, approaches, and so on.

In the fourth out of five treatises titled

الهدية السنية

(*The Splendid Gift*) written by Muhammad Ibn ʿAbd al-Wahhāb's grandson ʿAbd al-Laṭīf, after setting out Wahhābī beliefs and saying that they are in conformity with Abū al-Hasan Ashʿarī's words, he says:

> God, the Exalted, is on a Throne. As He says:
>
> الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى
>
> *The Beneficent is firmly established on the Throne* (20:5).
>
> He has two non-qualitative hands. As He says:
>
> لِمَا خَلَقْتُ بِيَدَيَّ
>
> *...to that which I have created with My two hands* (38:75);
>
> بَلْ يَدَاهُ مَبْسُوطَتَانِ
>
> *Nay, both His hands are spread out* (5:64).
>
> And He has two non-qualitative eyes, as He says:
>
> وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ
>
> *...there remains but the face of your Lord of glory and honour* (55:27).

They believe the hadiths that they quote the Prophet as saying: "God descends to earth's heaven and asks: 'Is there anyone who seeks forgiveness?'"

...They read that God will descend on the Day of Resurrection; as He says:

وَجَآءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا.

And your Lord shall come, and the angels row upon row (89:22), and that He is as close to His creatures as He pleases. As He says:

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

and We are nearer to him than his jugular vein (50:16).

The fifth of Muhammad Ibn ᶜAbd al-Laṭīf's aforementioned treatises says:

> And we believe that God, the Exalted, sits on a Throne, He has a lofty position there over His creatures, and His Throne is above the heavens, for He says:
>
> الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى
>
> *The Beneficent is firmly established on the Throne* (20:5).
>
> Thus, we believe in the literal meaning, affirm that He truly sits, and do not wonder how or draw any analogy.
>
> The Imam of Medina (*Dār al-Hijrah*), Mālik Ibn Anas, says, and we agree, that:
>
> > A man asked about the Throne and about God's sitting. He replied:
> >
> > الْاسْتِوَآءُ مَعْلُومٌ وَالْكَيْفُ مَجْهُولٌ وَالْإِيمَانُ بِهِ وَاجِبٌ وَالسُّؤَالُ عَنْهُ بِدْعَةٌ.
> >
> > "[That God] sits is known, but how is unknown. Believing so is a duty, but asking about it is innovation."

Then, he says:

> So whoever likens God to His creatures is an unbeliever, but whoever rejects that which God attributes to Himself, is also an unbeliever. And we also believe the hadith that says that God, the Highest:
>
> يَنْزِلُ كُلَّ لَيْلَةٍ إِلَى سَمَآءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ فَيَقُولُ...
>
> descends to earth's heaven every night, when a third of the night remains, and asks: "Is there anyone who seeks forgiveness?"

The Late Amīn ᶜĀmilī says about this:

> One of two things necessarily follows from this statement, either anthropomorphism or absurdity, both of which are absurd; because actual sitting without quality is rationally impossible. With quality,

it is anthropomorphism. There is no alternative but to interpret it non-literally, reason providing the contextual indicator that the meaning is metaphorical.[92]

Dehkhodā says: "Ibn Taymiyyah was named after Taymā, a small town in Syria. He was Taqī al-Dīn Abū al-ʿAbbās Ahmad Ibn ʿAbd al-Ḥalīm Ibn ʿAbd al-Salām Ibn ʿAbdillāh Ibn Muhammad Ibn Taymiyyah Ḥarrānī (born in 661 AH and died in 728 AH). His birthplace was in Ḥarrān near Damascus," and he says:

Ibn Taymiyyah opposed the Ashʿarites, philosophers, Sufis, and all Muslim sects except the Salafīs, considering them all [except the Salafīs] to be invalid. He believed in anthropomorphism, and would not allow Muslims to depart from a literal interpretation of the Qurʾan and hadith. He believed visiting saints' graves to be innovation. Thus, it could be said that he is deservedly the grandfather of the Wahhābīs in this matter.[93]

Ibn Baṭūṭah, on his trip to Damascus, met Ibn Taymiyyah. After talking about Damascus's judges, he tells "the story of the jurist who was touched (*dhī al-lawthah*)." He says:

One of the most senior Ḥanbalī jurists in Damascus was Taqī al-Dīn Ibn Taymiyyah, the chief of Syria. He would talk about all fields of knowledge, but there was something wrong with his mind (*fī ʿaqlihi shayʾan*).

The Damascenes respected him greatly; he always lectured to them in the mosques. Once when he was giving a lecture about a subject, the jurists rejected him and complained about him to Mālik Nāṣir in Egypt. Mālik Nāṣir ordered him to be brought to Cairo.

All the judges and jurisprudents came together at Nāṣir's assembly, and at that moment, it was Sharaf al-Dīn Zawawī who was lecturing. He said: "This man has said such and such," and then he continued recounting every untruth he had spoken. Next he prepared all the letters and chains confirming his claim and presented them to the chief judge.

The chief judge asked Ibn Taymiyyah: "What do you say about these?" He simply answered:

لَا إِلَٰهَ إِلَّا اللهُ

"There is no god but God." Again the judge asked: "What do you have to say?" Ibn Taymiyyah again repeated what he had said. Mālik Nāṣir sentenced him to imprisonment; he was jailed for many years, but in prison, he wrote a forty-volume exegesis of the Qurʾan titled *al-Baḥr al-Muḥīṭ*.

Ibn Taymiyyah's mother took her complaint to Mālik Nāṣir, and Mālik Nāṣir ordered his release. However, he made the same mistakes.

I was in Damascus at that time. I came to him on a Friday while he was delivering a sermon to the people from atop the pulpit in the Central Mosque. He was reminding them, and some of what he said was:

إِنَّ اللهَ يَنْزِلُ إِلَى سَمَاءِ الدُّنْيَا كَنُزُولِي هَذَا وَنَزَلَ دَرَجَةً مِنْ دَرَجِ الْمِنْبَرِ.

"God descends to earth's heaven just as I descend." He climbed down one of the pulpit's steps.

A Mālikī jurist known as Ibn al-Zahrā' opposed him, condemning what he had said, and the congregation stood up to that jurist [Ibn Taymiyyah], and beat him with their hands and sandals until his turban fell off and his silk skull-cap was exposed. They condemned him for wearing it and dragged him to the house of ʿIzz al-Dīn Ibn Muslim, the Ḥanbalī judge. He ordered his imprisonment and later disciplined him—but the Shāfiʿī and Mālikī jurists disapproved of the punishment.

His case was eventually sent to the chief governor, Sayf al-Dīn Tankīz; he was one of the best and most pious governors. He wrote to Mālik Nāṣir about it. He wrote a long indictment against Ibn Taymiyyah, citing all his unlawful acts. He then sent the indictment to Mālik Nāṣir, and he ordered Ibn Taymiyyah's imprisonment in the citadel. He was imprisoned there until he died.[94]

It is clear from the above that Ibn Taymiyyah was anthropomorphistic, and his analogy of climbing down one step on the pulpit clearly shows us that he believed in God's locative descent.

تَعَالَى اللهُ عَنْ ذَلِكَ

God is free from that. Thus, what Muhammad Bahjat ʿAṭṭār says in *Ḥayāt Ibn Taymiyyah* (*The Life of Ibn Taymiyyah*)—that when Ibn Baṭūṭah was in Damascus, Ibn Taymiyyah was already imprisoned in the citadel, so it must have been someone else who said that on the pulpit in Damascus, whom Ibn Baṭūṭah mistook for Ibn Taymiyyah—is wrong and is an unacceptable excuse! How could such a clever man as Ibn Baṭūṭah not recognize him, and mistake someone else for Ibn Taymiyyah? And above all, his account is very detailed!

Besides, Ibn Baṭūṭah was a prolific traveler. He wrote *Riḥlat Ibn Baṭūṭah*. Travel writers are known for jotting down events on the day they occur, not later on when memory has faded. Ibn Baṭūṭah stayed in Damascus for a while, and if this was not Ibn Taymiyyah, it would

not have eluded his attention. He would have realized and made the correction. And this travelogue is important to historians, so Ibn Baṭūṭah's mistake would not be so easy to forgive.

Besides all the above, what excuse do we have for treating Ibn Taymiyyah as so sacred if his errors are so serious? Almost all scholars in Islam have condemned him, and even Ibn Baṭūṭah thought he was half-witted! He called him a jurist who was touched! These mistakes by Ibn Taymiyyah and Ibn ʿAbd al-Wahhāb are due to their ignorance of the Holy Qur'an and failure to ponder on its verses.

They have learned only one word, namely that one cannot violate the Qur'an, the laws, or the traditions! But the question is, what is the Qur'an, and how can we learn and understand it? The same Qur'an that is a curriculum for scholars, philosophers, and intellectuals until the Day of Resurrection—how can we interpret it? They read:

وَجَاءَ رَبُّكَ

and your Lord shall come, and think it means that He walks, comes and goes!

If they had taken a single step in true literature, or Islamic philosophy, they would not say such nonsense.

Words are lexically assigned to represent common things and situations; for example, the phrase

مجيء

means "coming," that is, gradually getting closer. In the case of a man, it means having two legs and walking on them; for animals, walking on all fours; and for birds, by means of flapping their wings. As for events, you say, by way of example, that the rain came, the snow came, the wind came, or an earthquake came. Now, let's see: do they walk on legs? You may also say that light *came*, the sun *came* [out], and so on: do they walk on legs?! You say about non-corporeal things and beings that Zayd *came* to, or Gabriel *came*, and you say about physical things that the traffic *came* to a standstill, even though it does not walk on legs. Thus, no grammarian claims that "coming" necessarily means walking on legs.

Therefore, the sentence "God's mercy *came*" means that He bestowed His Mercy [on man], He removed the veil, and His Attribute of Mercy became manifest to the people.

"God came" means that the veil of people's egotism was lifted, and they saw His Essence manifest in His dominion; they saw His unveiled Majesty and Beauty—this is the true meaning of "coming"

in the verse. Thus, the words are lexically assigned to general meanings that remain unaffected by the particular contexts in which they are used.

Thus, we say that

مجيء

is used in its literal meaning, and its literal meaning is general, even when taken into consideration in a particular context. This does not mean that

مجيء

can never literally mean walking on legs and has to be interpreted metaphorically if used as such. This is not correct.

The word "Throne" is also used literally, in its general sense. However, every throne is appropriate to whoever's throne it is. God is transcendent, so His Throne is transcendent and not physical.

God is "Hearing" in the sense that He perceives audible things with His comprehensive knowledge. He is "Seeing" in the sense that He perceives everything there is to be seen with His comprehensive knowledge. God has a hand in the sense of power and a means to exercise His Power. His "Hands" mean His Attributes of Beauty and Majesty, as well the two names of "Beautiful" and "Majestic." These are not figurative or metaphorical meanings, so no one can object by saying that we have no indication in the context that a metaphorical meaning is intended; where there is no indication in the context, we have to apply a literal interpretation. An indication provided by Reason is not acceptable, because, people's minds vary.

These kinds of superficial discussions lead us ultimately to barren land; however, accepting that lexical assignment is to general meanings solves all our problems, because this means that the literal meanings of the words are general meanings. Prescriptively applying the ordinary meanings of words, as used in mundane conversations, to Qur'anic verses denigrates the Qur'an's divinely revealed status and brings down these sublime verses to base significations and hackneyed meanings. And this kind of prescriptiveness is incompatible with the Qur'an's teaching, which enjoins us to strive, endeavor, ponder, and reflect. Avoidance of Divine mysticism and Guardianship and wayfaring in the worlds of love, connecting with our soul, and being wary of rational disciplines and philosophical proofs cause these catastrophes.

Wahhābī Failure in Understanding the Truths of the Qur'an

Ibn Taymiyyah wants to seek guidance from the Qur'an and Sunnah except that he has lost his way. That is why he dies in arid deserts. His kidney is inflamed, his heart melts. He despairs and moans over failure to God and His Messenger because [Ibn Taymiyyah] rules that "If one travels to Medina to visit the Prophet's grave, he must establish his prayer in full."[95] This is because [according to Ibn Taymiyyah] his trip there is a sinful trip—visiting God's Messenger is an innovation. Is it not heart-rending and soul-destroying for someone to say that someone who travels for pleasure, enjoyment, or business does so lawfully and should shorten his prayers, but traveling to Medina to visit the shrine of the Messenger of God is unlawful, and whoever does so must establish prayer in full?!

They try to reach the Qur'an and not transgress it. However, their stone-age brains make them think that it is a good idea to draw their swords on Muslims under the pretext of combatting polytheism and build a fountain of blood in the Hijaz, Najd, Mecca, Jeddah, Iraq, Syria, and wherever else. They even take infants' lives in a way that would make the tyrannical Mongols proud. Then, they claim that these criminal acts promote Monotheism. In their belief, denouncing all Muslims as polytheists is Monotheism! So, this is the way of the Wahhābīs as founded by Muhammad Ibn ᶜAbd al-Wahhāb, the first ideological bricks of which were laid by Ibn Taymiyyah.

Whoever wants to know more about this should read books about Wahhābīs and their life stories, to realize that wariness of Imam Ṣādiq's Guardianship and school of thought brings about this abjectness.

You should read *Kashf al-Irtiyāb fī Atbāᶜ Muhammad Ibn ᶜAbd al-Wahhāb* by the late Amīn ᶜĀmilī, and also *Hādhā Huwa al-Wahhābiyyah* (*This is Wahhābism*) by Shaykh Muhammad Jawād Maghniyyah to understand how stupid these people are.

The fate of anyone who wants to be guided by the Qur'an without seeking the light of the Household will be to spout this nonsense—a turquoise or diamond is purchased from a jeweler, not from a greengrocer.

Everything we have said about Unity of Essence, Unity of Attributes, and Unity of Actions, both in this book and elsewhere, is from the blessings effused by the standard-bearers of the Shiᶜa school, the bearers of the banner of praise and those entitled to intercede—Ali Ibn Abī Ṭālib and his descendants; we have quoted from Ṣadūq's *al-*

Tawḥīd and *ʿUyūn al-Akhbār*, *Nahj al-Balāghah*, and so on and cited verbatim the opinions of the great mystics and philosophers who made these profound discoveries through following this school.

You should compare what they say with what the Wahhābīs say about fundamentals, such as their anthropomorphistic belief, and rulings on practice, such as their prohibition on visiting the Messenger's grave, and actual practices, and such as mercilessly killing in the name of God and the Messenger of God. There is a world of difference between their beliefs and ours. As He says:

وَمَنْ لَّمْ يَجْعَلِ اللّٰهُ لَهٗ نُوْرًا فَمَا لَهٗ مِنْ نُّوْرٍ

And to whomsoever God does not give light, he has no light (24:40).

The Wahhābīs say: "In the Qurʾan, 'light' literally means light, and 'darkness' literally means darkness; there is no sense in esoteric or non-literal interpretation. You have to interpret it literally. There is no other way."

Now we must consider how badly their ideology has damaged belief, religious law, and jurisprudence!

The Story of Brigadier-General Qarīb and a Wahhābī Shaykh

It is time we retell a story told to us by our Master, whose passing is such a loss to scholarship and mysticism, Ayatollah ʿAllāmah Ṭabāṭabāʾī, may God be pleased with him, by way of conclusion of this discussion.

He related: "Some fifteen years ago [prior to the publication of this book],[96] Brigadier-General Qarīb came to visit us, and in conversation he told me something that was both surprising and very interesting.

He said:

> The year that I had the honor of performing the *ḥajj* pilgrimage, I traveled from Syria to Jeddah on a cargo ship.
>
> The ship sailed for more than a week, so my old close friends and I talked about various matters in between learning our *ḥajj* rituals before disembarking the boat.
>
> Among the passengers, there was also a shaykh on his way to perform *ḥajj*. He was sitting alone, quietly pondering.
>
> During the first few days, from time to time, we went to him to ask him about matters of jurisprudence. Because of the great benefit we derived

from him, we called on him more and more, and eventually asked him to join us. We invited him to join our circle to talk, dine, and rest together, and above all, to learn more from him. He accepted our invitation, and so our company gained another person.

We reached radiant Medina, where we stayed together and went everywhere we wanted to; the shaykh was with us, and we enjoyed and benefited from his company—he was a man of patience, tolerance, and learning.

One day, along with the shaykh, we all went to the library in Medina, the chief librarian of which was a blind man—he was a Wahhābī shaykh. We sat together, and that Wahhābī shaykh addressed us. Because he immediately realized that we were Jaʿfarī Shiʿa, he verbally assaulted us, reproaching us so as to cause offense, accusing us of idolatry, calling us Jews and Zoroastrians! He criticized everything related to the Shiʿa, angrily quoted and explained hadiths, recited Qurʾanic verses and interpreted them, and concluded by claiming we were not Muslims: we did not pray, we did not fast, and our *ḥajj* pilgrimage was just tourism and sightseeing, but not true worship! Our prostration on clay tablets, made from the dust of Karbala, in our daily prayers was a kind of worship of the dead! Our visiting the graves and circumambulating the shrines were pure idolatry.

He said:

> The Shiʿa know nothing of the Qurʾan and do not recite it; they twist its meaning—this kind of recitation destroys the Qurʾan. The Qurʾan must be interpreted literally; it cannot be exegeted—one must content oneself with the literal meaning.
>
> For example:
>
> اللهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ
>
> *God is the Light of the heavens and the earth* (24:35) means as it says; it must not be interpreted non-literally; the literal meaning of the sentence is clear, so it is enough.
>
> The Shiʿa say, and write in their exegeses: "'Light' means 'truth.'" This is exegesis on the basis of personal opinion, and it is unlawful.
>
> The Shiʿa say: "It means that God illuminates the heavens and the earth," but this is contrary to the literal meaning.
>
> The Qurʾan explicitly states
>
> وجاء ربك

And your Lord shall come, but the Shi'a interpret this as

وَجَاءَ أَمْرُ رَبِّكَ

"...and the command of your Lord shall come," which is wrong.

He carried on saying things like that, and our shaykh friend just sat quietly and listened.

All of us became listless and annoyed by our shaykh friend's silence. Why did he allow all these accusations to be made? We thought he was a learned man, so why had he given up? We nearly wanted to challenge that shaykh, the blind Wahhābī, and at least tell him: all these accusations you are making are false; your interpretation of

وَجَاءَ أَمْرُ رَبِّكَ

is anthropomorphistic and is wrong. The Qur'an must be learned from its people, not from strangers to it. Those most familiar with the Qur'an are God's Messenger and his Household. You are not the people of the Qur'an such that you can interpret it as you please!

But, to begin with, we did not speak Arabic well enough to express ourselves, and secondly we had too much respect for our shaykh, who was a great scholar, to say anything in his presence. As long as he was with us, it would not be appropriate for us to say anything. Right then, we decided to disassociate ourselves from the shaykh as soon as we left the library.

Anyhow, that Wahhābī carried on talking until he grew weary. Our shaykh carried on listening, without saying a word.

The Wahhābī paused for a while, so our shaykh turned to him and said: "Perhaps you are trying too hard to defend the Qur'an, Islam, and the Messenger, so as to have the honor of seeing and being visited by God's Messenger on the Day of Resurrection, and so that your good deeds will be accepted and appreciated?"

The Wahhābī answered twice in anger: "Yes, yes!"

Our shaykh said: "But I am sorry that you will not be visited by God's Messenger on the Day of Resurrection!"

The Wahhābī shaykh asked in anger: "What for? Why not?"

Our shaykh replied:

> It is because you are blind, and according to the Qur'an, which you interpret as you please:

وَمَنْ كَانَ فِي هَٰذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا.

And whoever is blind in this, he shall (also) be blind in the hereafter, and more erring from the way (17:72).

And you yourselves interpret this:

وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ.

and, to whomsoever God does not give light, he has no light (24:40).

Hence, because you are blind now, you will be blind and more erring in the Hereafter! God has not given you light, so you will never have light. You will never see God's Messenger.

Our Shaykh made this statement before falling silent again.

The Wahhābī became furious and lost his head like a slaughtered bird convulsing from the heat of the blade. He said no more to us but just kept grumbling and shaking with anger.

On the other hand, we were all overjoyed by what our shaykh had said.

Then, seeing that the meeting had come to an end, we stood up and left the library. On the way we kept kissing the shaykh, and some of our friends even wanted to hug him. We told him frankly that he had annoyed us by sitting silently and told him that we had even condemned him. We added: "But in the end, you carried out your duty in the best way. May God reward you on behalf of Islam and the Qur'an!"

This was a little about the Wahhābīs' beliefs.

The Shaykhī Sect

They deny that man can journey towards the Real, and that he can reach the illustrious level of Unity and self-annihilation in His Essence. Thus, they deny the possibility of man's ever knowing God and knowing the Real's Essence. They say: "The best that can be achieved by man's mystical wayfaring towards perfection is to travel towards His Greatest Friend, who is the closest veil and an intermediary for effusion of blessing."

They say:

The Real is free from any names or attributes. Hence, these names and attributes are not His very Essence; they are of a lower level. Thus, the Real's Essence has no names or attributes. The greatest Friend and Axis of Being, the Imam of our time, is God's Name; his level is lower that the

Real's Essence, because journeying towards the Essence Who has no name or trace, the Pre-eternal and Everlasting, Who has no end, is impossible. That is why the best that man can achieve is to journey towards the Real's Greatest Name, His Greatest Friend, who is the division between God and the created world.

The Shaykhīs say:

Because only the Imam of our time can commune with God, and we can only commune with the Imam of our time via an intermediary, we have to have an intermediary to link us to him; this intermediary is the shaykh, whom they call the fourth pillar (*al-rukn al-rābiᶜ*). The first Pillar is God, the second is the Messenger, the third is the Imam, and the fourth is the shaykh. The furthest we can journey is to self-annihilation in the shaykh; the shaykh's journey ends in self-annihilation in the Imam; and the Imam's journey ends in self-annihilation in the Real—these four pillars are indispensable.

The invalidity of this doctrine is clear, because:

One: If we believe that the Real's Names and Attributes are separate from His Essence, and His Essence has no names or attributes, this means that the Real has no life, knowledge, or power, and His Essence is thus inactive, dead, and ignorant. God transcends that!

Two: The verses of the Qur'an and hadiths lead us to the Real's Essence in terms of wayfaring and gnosis; the ultimate destination and knowledge is arrival at and getting to know the Real's Essence, not just arriving at and getting to know the Greatest Friend.

Three: Why is it that only the Imam—the Greatest Master—and no one else can reach the Real's Essence? If he can, then anyone can, but if they cannot, then, how can he?

The Shaykhīs say that the Greatest Master is neither contingent nor necessary; his level is between contingency and necessity.

The answer to that is that a level between contingency and necessity is inconceivable. Everyone is contingent, and the furthest they can journey is to self-annihilation in the Necessary Being's Essence.

Four: It would have to mean that the Greatest Master exists autonomously so that existents that have names and traces can self-annihilate in him. His existence could not be consequential, a shadow or a reflection. Otherwise the destination would have to be the Real's Essence. The inevitable consequence of this hypothesis is polytheism, duality, delegation by God, and God's begetting—God is far above that!

Finally, this sect has failed to realize that every being can achieve closeness, in the sense of the gap being closed and the veil lifted between that being and the Real's Essence; this closeness is prime for God, but is pursuant, a shadow, and a reflection for all beings.

The Holy Qur'an considers all beings to be a sign or mirror. The hadiths also refute the Imams' autonomy, considering that to be delegation, and wrong. On the contrary, whatever position, level, and perfection they have is from God and with God, and belongs to God—they are just representations and manifestations thereof.

They are the path both to ontological and legislative Guidance and the bridge leading to the Real's lofty station.

The objective is God, His Holy Essence, Names, and Attributes. The Imams are intermediaries to mercy and blessing, both ascending and descending.

Thus, the Mahdī's (*Baqiyyatullāh's*) presence, may our souls be made his sacrifice, is a sign and reflection of the Real's. Hence, getting to know him must be a sign and reflection of getting to know the Real. To use the grammatical term, the relationship between his existence and the Real's is the relationship between that which only has meaning with reference to another (*maʿnā ḥarfī*) and that which has self-referential meaning (*maʿnā ismī*).

The route to God, the Exalted, is via the Imam himself, but the only objective is God Himself. Obviously, if we confuse the route with the destination, we are making a huge mistake.

We should travel towards God, making meeting Him, reaching Him, knowing Him, and becoming self-annihilated in His Essence our desired goal; however, because this destination cannot be reached via another route, and this desire cannot be achieved without [the Imam], we have to take this route to reach the desired goal.

We cannot look at the sun without a mirror, so we have to look at its reflection in water or in a mirror. The mirror only has meaning with reference to the sun. It does not produce a reflection on its own; it reflects the sun. We cannot dispense with looking to the sun for light and heat, because they are life-giving, and we cannot look to the mirror alone, because on its own it cannot represent or show the sun. On its own, a mirror is just glass, shiny glass; it is not truly a mirror.

However, if we look to the mirror or water to represent and reflect, we actually do not see the mirror or water itself. Instead, what we see is the reflection of the sun. So we have to look in the mirror to see the sun; we have no other choice. In technical terms, the mirror is used to see. Nothing can be seen in it.

The Mahdī (*Baqiyyatullāh*), may his reappearance be hastened, is the perfect mirror to the Real. The Real has to be seen *in* that mirror. We should not be looking *at* the mirror itself, because the mirror has no essence of its own, and we cannot see the Real without a mirror, because it is impossible.

Thus, we have to search for and strive earnestly towards the Real via His Greatest Friend, the mirror to Him and sign of Him.

It is God Who is addressed and whispered to in prayers via that Imam, way, and path. Thus, even if we present what we need to the Imam, and address him in the second person, we must be careful not to think that he acts independently. We must always be aware that he is an intermediary, mirror, and sign. We should always bear that in mind. When we do so, we are actually addressing God, because a mirror qua mirror is not looked at for itself. It is only looked at pursuant to seeing the reflection in it. It is the reflection in it that is looked at for itself.

This is one of the most important points in mysticism and Monotheism: the multiplicity in this world is not inconsistent with the Unity of the Real's Essence, because His Unity is prime, whereas the multiplicity is secondary, a shadow, and a reflection. The question of Guardianship becomes quite clear in the fact that the Guardian is Monotheism itself. The Imam's power, greatness, knowledge, and comprehensiveness is the Real's Greatness, Knowledge, and Comprehensiveness, so there is no duality.

Just as it makes no sense to petition God without the Imam as intermediary, it also makes no sense to petition the Imam in the belief that he acts autonomously, as opposed to as an intermediary and mirror to the Real.

In fact, petitioning the Imam and petitioning God are the same thing, not just figuratively but literally, because nothing but God exists.

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ.

Blessed be the name of Lord of Glory and Honour (55:78).

These two sects (the Wahhābīs and the Shaykhīs) are both wrong, because it is both wrong to say that contingent beings, whether material or non-corporeal, cannot be mirrors, and wrong to say that they can act independently. Neither is correct, because there is a trace of the Real in the creatures. They have some of the Real's attributes because they are manifestations of the Real's Essence, Most Beautiful Names, and Most Sublime Attributes.

The Wahhābī school tends towards fatalism, and the Shaykhīs tend towards free will; on the contrary, [the truth is] a matter between the two matters and a level between the two levels.

And that is the illumination of the Light of the Holiest Real in material and non-corporeal plurals.

The Wahhābīs deny that the Real's Power and Knowledge is in all beings. The Shaykhīs deny that the Real has power and knowledge in His Own Essence! Thus, both believe in the denial of Attributes and both have lost their way!

The existence of the Proof, the son of Hasan, may our souls be made his sacrifice, is the most perfect manifestation of the Real's Essence. The destination is God, and the Imam is the Leader and Guide to Him. And if we beseech him independently, and want to meet him independently, we will not receive his blessing, meet God, or visit our Beloved.

We cannot reach his blessing because his existence is not independent—is not pursued independent existence. We cannot meet God because we did not turn towards Him and did not see God in the Imam.

Therefore, most people who burn with longing to see the Imam of our time, even if they have the privilege of visiting him, only ask him for mundane things, whether material or spiritual! That is because they do not think of the Imam as a mirror to and sign of the Real. Otherwise, merely by seeing him they could see God. By reaching the Imam, they should be able to reach God. They should not make the Imam another veil between them and God and ask him to fulfil their mundane requirements.

How many people have had the honor of being in his presence, recognized him, and then just asked him to fulfil needs of this nature! Therefore, they do not really know him, because knowing him means knowing God! As [*al-Ziyārah al-Jāmiᶜah*] says:

مَنْ عَرَفَكُمْ فَقَدْ عَرَفَ اللهَ

"Whoever knows you, knows God!"

Whoever wants to be honored with his presence must purify himself, cleanse his soul. Only then can he reach God, a prerequisite of which is meeting the Imam. He meets the Imam, which necessarily means meeting God, even if he does not physically see the Imam. The foundation stone is knowing what the Imam really means, not having the honor of physically seeing him and being in his presence. However, having the honor of knowing what he truly means achieves cleanliness and purity of the soul, and meeting the beloved—God.

لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ

For the like of this then let the workers work (37:61).

ʿAllāmah Baḥr al-ʿUlūm, may God hallow his soul, spent his whole life struggling to purify his soul, resisting desires so as to have the pleasure of knowing God and to reach the level of gnosis and self-annihilation in the Real's Essence; his level of mysticism is clear from his treatise on wayfaring and traveling. He had the honor of meeting the Imam through this lens, the lens to see the Real, namely God Himself, not the lens that only sees itself.

حقّ بین نظری باید تا روی تو را بیند چشمی که بود خود بین کی روی تو را بیند؟

We must look through the lens of truth to see Your Face
How can an eye that only sees itself see You?

It is related that once when he was asking for permission to enter the shrine of the Master of the Martyrs, as per the placard by the door, he stood in the entrance, gazed at a corner of the pure shrine, stood still for a while, and recited this couplet:

چه خوش است صوت قرآن ز تو دل باشنیدن به رخت نظاره کردن سخن خدا شنیدن

How nice it is for us to hear you recite the Qur'an
What a joy it is for us to look at your face and hear you recite God's words in a pleasant voice!

Some time later, when asked why he had paused in the entrance, he replied: "The Mahdī, may God hasten his reappearance, was sitting in the corner of the shrine reciting the Qur'an." So, this is what it means to arrive. This is what being a sign and mirror means.

We just have to try hard to strengthen our belief, and base our belief on the truth.

Both the Wahhābīs and Shaykhīs, on the basis of errant ideologies, have caused seditions, shed blood, and killed many Muslims. Muhammad Ibn ʿAbd al-Wahhāb followed the philosophy of Ibn Taymiyyah, who in turn was inspired by Ibn Tūmart, who claimed to be the Mahdī in North Africa, and whose followers controlled part of Spain, Algeria, Morocco, and Tunisia for 200 years. People called him the Almohad Mahdī. Muhammad Ibn ʿAbd al-Wahhāb was an accomplice to Muhammad Ibn Saʿūd. They shed blood wherever they went and killed innocent people. They called all other Muslims unbelievers, and killed whoever disobeyed them on the spot. Truly, the

strife caused by the Wahhābīs is the greatest strife, and so far Islam has not been able to recover from the loss.

Shaykh Ahmad Aḥsā'ī did not study philosophy, and did not know the rational sciences. He wanted to study transcendent theosophy and Islamic mysticism but was forced to teach himself. He ended up not even touching upon either mysticism or transcendent theosophy! However, he considered himself to be an expert in this field and established his own school. In his books he speaks obscenely about Islamic philosophers, such as Mullā Ṣadrā Shīrāzī, and Islamic mystics, such as Muḥyī al-Dīn Ibn ʿArabī. Not even polymath exegetes and traditionists like Mullā Muḥsin Fayḍ Kāshānī are safe from him.

He calls Muḥyī al-Dīn ("The Reviver of the Religion") Ibn ʿArabī, *Mumīt al-Dīn* ("The Killer of the Religion"), calls his *Futūḥāt* (*Revelations*) *Ḥutūfāt* ("Deaths"), and calls him an unbeliever! He considered everything he says to be nonsense! He believes Fayḍ went astray, and instead of calling him *Mullā Muḥsin* ("Doer of Good") he calls him *Mullā Musī'* ("Doer of Evil"); he considers them and those like them to be opponents of the Household of infallibility whom God purified and cleansed thoroughly:

أَذْهَبَ اللهُ عَنْهُمُ الرِّجْسَ وَطَهَّرَهُمْ تَطْهِيرًا.

On the other hand, he considers himself to be a recipient of inspiration, presential knowledge, and insight, and to be a wayfarer in the school of the Household of infallibility.[97] Through these lies he shows that he has not truly understood the subject. Anyone familiar with the rational sciences and theosophy realizes this!

The Problem Caused by Shaykh Ahmad Aḥsā'ī, the Founder of the Shaykhī Sect

Shaykh Ahmad Aḥsā'ī, the founder of Shaykhī sect, taught and instructed Sayyid Kāẓim Jīlanī Rashtī, who taught and instructed Sayyid Muhammad Ali Bāb, the founder of Bābism, which in turn eventually developed into Bahā'ism[98].

Their claim to be Mahdī and to divinity stirred up strife and conflict, and caused bloodshed, the effect of which can still be felt.

Shaykh Ahmad was an ascetic, and it was this asceticism that fooled and confused some people who did not know the difference between asceticism and mysticism. So they initially began praising him excessively; then, years later, they turned away from him and rejected him.

The author of *Rawḍāt al-Jannāt*, concerning their analysis, says in his biographical note on him: "Translator of Theosophers and the Tongue of the Mystics and Theologians."

تَرجُمَانُ الحُكَماءِ المُتألِّهِينَ وَلِسَانُ العُرَفاءِ وَالمُتَكَلِّمِين

After praising and commending many,[99] in his entry on Hāfiẓ Rajab Bursī he begins criticizing and condemning the Shaykh; and then he says:

وَلَا يَذْهَبْ عَلَيْكَ غِبَّ مَاذَكَرْتُهُ لَكَ أَنَّ مَنْزِلَةَ ذَلِكَ الشَّيْخِ المُقَدَّمِ مِنْ هَذِهِ المِلَلِ الغَاوِيَةِ إِنَّمَا هِيَ مَنْزِلَةُ
الطُّلُوجِ الثَّلَاثَةِ الَّذِينَ ادَّعَوُا النَّصْرَانِيَّةَ وَأَفْسَدُوهَا بِإِظْهَارِهِمُ البِدَعَ الثَّلَاثَ مِنْ بَعْدِ أَنْ عُرِجَ بِنَبِيِّهِمُ المَسِيحِ
عِيسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَام.[100]

"Try not to forget whatever I have already told you—that this shaykh was to his errant followers like the triphysite nature, claimed and corrupted by Christians, and the trinity they innovated after their prophet Jesus son of Mary ascended."

He considers the Shaykhī sect Bushshat Sariyyah to be a deviant sect, but considers their opponents, the Bālā Sariyyah,[101] to be righteous. Then, he discusses in detail the mischief of Bābism.[102]

These two sects—the Wahhābīs and the Bahā'īs—are not Muslim. Just as we cannot say that the Bahā'īs are Shi'a, we cannot say that Wahhābīs are Sunnis, because they oppose Sunnis, and Sunnis also look at them as outsiders. Destroying the graves of the Infallible Imams is one of the clearest examples, proving their opposition to Islam. Many people, under the pretext of protecting the Household's school of thought, are opposed to mysticism and transcendental theosophy, and claim that the Household's school is free of such things. They are narrow-minded people who follow the Akhbārī line, contenting themselves with the literal meaning of the hadiths, without scrutinizing them. They want to quench their thirst with Muhammad's Household's knowledge—far be it from them!

What! Is Muhammad's Household's knowledge for unintelligent people such that we do not need reason or rational sciences to understand it? Of course not; they are an oasis of reason and knowledge by which we cannot be illuminated until we learn rational sciences and the foundations of logical argument, not by interpreting a hadith or oral tradition literally, without comprehending its real meaning! These poor people think that they understand a hadith by explaining what the words mean. They ask: "Did the Imams' companions study philosophy?"

Theologians such as Hishām Ibn al-Ḥakam, Muhammad Ibn Nuʿmān al-Aḥwal, Muʿmin al-Ṭāq, and some others were well acquainted with the rational sciences; they were experts in the jargon in use at that time.

The late ʿAllāmah Amīnī, in his noble book *al-Ghadīr*, says that *Zayd al-Zarrād* says that Imam Ṣādiq said that Imam Bāqir said:

يَا بُنَيَّ اعْرِفْ مَنَازِلَ شِيعَةِ عَلِيٍّ عَلَى قَدْرِ رِوَايَتِهِمْ وَمَعْرِفَتِهِمْ، فَإِنَّ الْمَعْرِفَةَ هِيَ الدِّرَايَةُ لِلرِّوَايَةِ، وَبِالدِّرَايَاتِ لِلرِّوَايَاتِ يَعْلُو الْمُؤْمِنُ إِلَى أَقْصَى دَرَجَةِ الْإِيمَانِ.

"O my son! Know the levels of Ali's followers on their narration and knowledge! Knowledge means understanding the narration. By understanding the narrations, the believer rises to the highest level of belief."

إِنِّي نَظَرْتُ فِي كِتَابِ عَلِيٍّ عَلَيْهِ السَّلَامُ فَوَجَدْتُ فِيهِ: إِنَّ زِنَةَ كُلِّ امْرِئٍ وَقَدْرَهُ مَعْرِفَتُهُ، إِنَّ اللهَ يُحَاسِبُ الْعِبَادَ عَلَى قَدْرِ مَا آتَاهُمْ مِنَ الْعُقُولِ.

"I looked in Ali's book, and found that the weight and value of anything is to know it. God reckons the servants according to the intellects He has given him."

A hadith in *Ghaybat al-Nuʿmānī*, p. 70, on the authority of Imam Ṣādiq says:

خَبَرٌ تَدْرِيهِ خَيْرٌ مِنْ عَشْرٍ تَرْوِيهِ، إِنَّ لِكُلِّ حَقٍّ حَقِيقَةً وَلِكُلِّ صَوَابٍ نُورًا.

"One hadith (*khabar*) that you understand is better than ten that you [just] narrate. There is a reality to every truth, and a light to every correct thing."

Shaʿrānī's *Kashf al-Ghummah*, vol.1, p. 40, says:

كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: كُونُوا لِلْعِلْمِ وُعَاةً وَلَا تَكُونُوا لَهُ رُوَاةً.

"Ali Ibn Abī Ṭālib, may God be pleased with him, would say: 'Be conscious of knowledge; do not [just] be narrators of it!'"

The history of philosophy tells us that sages all either believed in the primacy of being or of quiddity; each viewpoint has its opponents, and each adduces its proofs against the other. However, praise be to God, the primacy of being has become clearer than the sun. However, Shaykh Ahmad Aḥsāʾī, who studied philosophy alone and became confused by the counterarguments presented by both sides, said: "What problem is there in their both being prime? That is, both existence and quiddity are prime in the real world." But the foolishness of this statement is obvious, not only to philosophers but also to rational people, the insane, and even grazing animals, because a

sheep realizes that its feed is one and not two different things at once. In fact, what he says is so foolish it is not even worth mentioning.

In spite of how little he knew, his followers spread what he said and criticize philosophy and mysticism! They say that there is no philosophy in the Qur'an or in the Household's teachings; mysticism is an innovation introduced into the religion.

These narrow-minded people should be asked: does the Noble Qur'an not invite mankind to ponder? Does it not separate right from wrong? Does it not call people to wisdom? Is wisdom not knowing what things really are, to the best of man's ability? Does mysticism not guide the way to knowing the Creator presentially through insight and knowing His Most Beautiful Names and Attributes? Above all, are the Holy Qur'an and the hadiths uttered by the Household not an enjoinment to meet God, purify the soul, and journey towards sincerity and perfection?

So how can we separate the religion that is based on rational thought and presential knowledge from these two absolute fundamentals, these two essential pillars, and then say the literal meaning of the hadiths is enough for us?

They say al-Ṣādiq's and al-Bāqir's school must be followed. This is true because apart from enjoining prescriptively following and adhering to the school of thought, it also conforms to the truth. There is no school quite like it in the world in terms of its realism and insistence on authenticity. However, the crux of the matter is: can everyone understand what al-Ṣādiq and al-Bāqir said? Can every ordinary person understand the true meaning of what they said? The answer is no! Their hadiths are like the Qur'an: some are unequivocal and some are equivocal, some abrogate and some are abrogated, some are unclear and some are clear, some are general and some are particular, some are esoteric and some are exoteric. Now, who can claim that he always has a hadith book with him, reads it all the time, and understands all the meanings? This truly is an exaggeration!

Shaykīs, Akhbārīs, Uṣūlīs, and Ismā'īlīs all say: "Imam Ṣādiq says..." so why is there so much disagreement over the religion? Simply saying "Imam Ṣādiq says..." is not enough unless we use reason to understand what he really means. Did those great Imams not speak to our minds and intend for us to understand them? So why do we not use our minds and instead say that the Household's school is enough for us? Now, think honestly and tell me: are not these very words the product of rational thought?" Does its existence not necessitate its non-existence? Does it not invalidate itself?

So how short-sighted someone is who contents himself with the literal meanings and ignores the great meanings discovered by logicians, grammarians, and lions of mysticism and knowledge!

All the sects of Islam cry: "God's Book, God's Book!" The Shi'a, Sunnis, Ash'arites, Mu'tazilites, Wahhābīs, and so on all say so; but are they all on the right path?

Have they all understood God's Book properly? Those who said, "God's Book!" wanted to use the same Book to condemn the Master of the Faithful; what they really meant when they said "There is no rule but God's," was "A true word used to mean something false." They wanted to strike at the source of legislation and the true rule on earth! Was this not the wrong way?

They rely on a very weak or baseless hadith that forbids delving into philosophy. They misuse it and use it to condemn any intellectual or rational methodology, all because of the prohibition on philosophy—so they claim.

Has nobody ever asked them what philosophy they mean? Do they mean the philosophy of pre-Islamic Persian, Egyptian, Indian, and Greek believers in the world's pre-eternity, materialists and philosophers? Or do they mean Islamic philosophy, which illuminates the world and is full of greatness, majesty, and sublimity? Ṣadr al-Muta'allihīn Shīrāzī's books, may God be pleased with him, are something for the Shi'a and perhaps even the entire Muslim world to be proud of. The critical research performed by this great man on Qur'anic verses and hadiths and his precision are the key to solving many epistemological problems. So it is ungallant to treat Islamic philosophy and [other] philosophy as interchangeable in a sleight of hand, just because the two terms are similar, and tar the acceptable one with the same brush as the forbidden one!

How thoroughly ungallant it would be for us to condemn the Master of the Faithful by saying: "There is no rule except God's!" and arguing against God's Messenger on the basis of Qur'anic verses that he brought us!

How thoroughly ungallant it would be for us to exploit the similarity between the word *taṣawwuf* (wool-wearing asceticism) and the word *ṣūfiyyah* (Sufis), and then put a complete stop to presential knowledge, intuition, mysticism, and meeting God! How thoroughly ungallant it would be to compare a school that includes the likes of Sayyid Ibn Ṭāwūs, the two Shahīds (martyrs), the two Narāqīs, Sayyid Mahdī Baḥr al-'Ulūm, Ibn Fahd Ḥillī, the First Majlisī, Āqa Sayyid Ali Shūshtarī, Shaykh Anṣārī, and Ākhund Mullā Husayn Qulī Hamadānī and its students, whom we should be proud of, with a

school that includes the likes of Hasan Baṣrī, Muhammad Ibn Mukandar, Sufyān Thawrī, and so on, who think that asceticism (*taṣawwuf*) is a separate way because it is separate from the Imams and separate from the Sufis (*al-ṣūfiyyah*) who, according to some hadiths, the Imams condemned—and ignorantly, or through feigning ignorance—tar them all with the same brush and call them all unbelievers or sinners or something similarly insulting.

Becoming familiar with the literal meaning of the Qur'an and hadiths without fully developing one's mental acumen results in a person thinking that he can deduce jurisprudential rulings and has a worthy opinion, but results in nothing but errors in practice and wrong ideas, as we encounter with the founders of Waḥhābism and Shaykhism—it is what leads to perdition and deviance.

Praise God and the great success He grants, all we have to do is be careful not to follow unwittingly the opinions and ideas of the Shaykhīs, because opposing journeying towards God, being an enemy of mysticism, and considering the Imam of our time to be an independent being are all peculiar to the Shaykīs.

If that is what we believe, then we are unwittingly following their belief.

Gatherings to seek to achieve closeness via the Imam of our time are truly excellent, but the true purpose of such gatherings and beseeching must be to reach the Real, lift the veils of darkness and light, uncover the true meaning of Guardianship and Monotheism, attain Divine gnosis, and self-annihilate in His Holy Essence. This is the nearness that is desirable and commendable. Therefore, even during the other Imams' lifetimes, peace be upon them, awaiting his advent was considered one of the greatest and most virtuous deeds.

Seeking to achieve closeness via the essence of the Imam's Guardianship, to lift the veils from the road, is one of the best deeds, because monotheistic belief in the Real is one of the most virtuous deeds. Thus, awaiting his physical advent, which in reality is a prelude to his spiritual advent and the revelation of his Guardianship, is praiseworthy and laudable.

However, if we unwittingly just await his physical advent, then we are selling him for a paltry price. In doing so, we lose a lot, because the main aim is not just his physical presence. If merely meeting him to solve our problems is our desire, then a great many people were in the presence of the Imams, but without any share of their true value. If in our gatherings and assemblies we desire to be in his presence, and God grants our wish, but our minds are void of meeting God and true closeness, then we have met him just as those others met the

other Imams. This kind of meeting is a real waste or loss if after all that effort, we have no higher goal than a physical meeting with him. This kind of meeting just dispels our doubts that he exists and has a miraculously long life, or if we long to meet him to fulfill our material needs or solve our personal problems, this was possible for almost everyone in the other Imams' lifetimes, peace be upon them, without the trouble of beseeching.

However, what is important and most commendable is to know what the Imam truly means, and to desire to meet him as the sign of the Real. This anticipation of his reappearance revives hearts and soothes souls: may God bestow it upon us and you, by Muhammad and his pure Household!

What is the use of knowing when he will reappear? According to the hadiths such attempts are unlawful.

Suppose that by practicing geomancy we discover the exact date of his reappearance, say, for example, in one year, two months, and three days' time. What should we do? What is our duty? Our duty is to refine and purify our souls, which are wont to command evildoing, to prepare them for acceptance, sacrifice, and putting others first.

We have a duty to do all this in any event; we must always try to curb our desires, intentions, and commanding souls. We must be careful, whether the advent of that Holiness is imminent or not. If we truly commit to self-purification, then we will truly meet him; but if we do not, then physically meeting him will not benefit us—we will gain nothing from meeting him.

Therefore, we see that most people who spend forty days in seclusion in Sahlah Mosque, Kufa Mosque, or another holy place, to be visited by the Imam, and are indeed visited by him, derive no important benefit from that visit.

However, what is more important is that he has not yet reappeared to everyone; that is linked to signs and causes that have not yet come to be. However, he does appear secretly to individuals. In other words, it is possible for anyone to achieve, but it does take behavioral improvement and self-purification. Nowadays, whoever intends to meet God and struggles against his self to achieve his goal will, without a doubt, because the Real cannot be met without meeting the mirror and sign, which is the Imam.

In short: the way to be honored with true closeness to the Imam is open; the most important thing is improvement of character and the purification of the soul; similarly, it requires traveling and wayfaring on the road of knowing and believing monotheistically in the

Real—whether the Imam's reappearance to the general public happens sooner or not.

That is because God is Kind, never deprives us of His blessing, and does not block the way for anyone who desires.

This door is always open, and He always responds "Here I am" to the desirous and lovers.

Therefore, lovers of Divine Beauty who desire to meet Him have to take a firm, steady step on the way towards knowing Him; by purifying their souls, being vigilant, and trying to fulfill their duties to God, they prepare themselves to reach their ideal destination. In this way, whether they want to or not, they will get satisfaction by having the Imam of the time by their sides. It is then that they will be furnished with all the means to perfect themselves, and use all the instinctive provisions God has equipped them with to have a happy life and reach perfection.

وَفَّقَنَا اللهُ تَعَالَى وَإِيَّاكُمْ بِمُحَمَّدٍ وَآلِهِ صَلَّى اللهُ عَلَى مُحَمَّدٍ وَآلِهِ

May God, the Exalted, grant you and us success by Muhammad and his Family, may God Bless Him and his Family.

Here, we must take three points into consideration:

One: It is we who are the cause of the Imam's occultation, not the Imam himself. That is, because of our sins, arrogance, and aggression, we have deprived ourselves of meeting him—he has hidden himself! In other words, we do not see him, but he sees us.

Two: The Imam's ability to do things, knowledge of them, and control over them are not dependent on his reappearance. He has knowledge, authority, and control both before and after his reappearance, and they are concomitant with his universal Guardianship. They are just hidden from us, and will come to sight after he reappears to us.

Three: The Imam's physical power, vast knowledge, and ontological dominion over the world's affairs are not exclusive to the good, goodness, and kindness that we consider to be good. On the contrary, it is dominion over all things, both good and evil, and generally over every deed, every action, and every creature; because ontologically, the world is all good. There is no evil in it. Evil is a nonexistent thing, which does not come from God, or His friend; evil is also not for you! As the poet says:

إِذَا سَفَرَتْ فِي يَوْمِ عِيدٍ تَزَاحَمَتْ عَلَى حُسْنِهَا أَبْصَارُ كُلِّ قَبِيلَةٍ 1

فَأَرْوَاحُهُمْ تَصْبُو لِمَعْنَى جَمَالِهَا وَأَجْسَادُهُمْ مِنْ حُسْنِهَا فِي حَدِيقَةٍ 2

وَعِنْدِيَ عِيدِي كُلَّ يَوْمٍ أَرَى بِهِ جَمَالَ مُحَيَّاهَا بِعَيْنٍ قَرِيرَةٍ 3

وَكُلُّ اللَّيَالِي لَيْلَةُ الْقَدْرِ إِنْ دَنَتْ كَمَا كُلُّ أَيَّامِ اللِّقَا يَوْمُ جُمْعَةٍ 4

وَسَعْيِي لَهَا حَجٌّ بِهِ كُلُّ وَقْفَةٍ عَلَى بَابِهَا قَدْ عَادَلَتْ كُلَّ وُقْفَةٍ 5

وَأَيُّ بِلَادٍ حَلَّتْ بِهَا فَمَا أَرَاهَا، وَفِي عَيْنِي حَلَلْتُ، غَيْرَ مَكَّةٍ 6

وَأَيُّ مَكَانٍ ضَمَّهَا حَرَمٌ كَذَا أَرَى كُلَّ دَارٍ أَوْطَنَتْ دَارَ هِجْرَةٍ 7

وَمَا سَكَنَتْهُ فَهْوَ بَيْتٌ مُقَدَّسٌ بِقُرَّةِ عَيْنِي فِيهِ إِحْشَايَ قَرَّتْ 8

وَمَسْجِدِيَ الْأَقْصَى مَسَاحِبُ بُرْدِهَا وَطِيبِي ثَرَى أَرْضٍ عَلَيْهَا تَمَشَّتِ 9

نَهَارِي أَصِيلٌ كُلُّهُ إِنْ تَبَسَّمَتْ أَوَائِلُهُ مِنْهَا بِرَدِّ تَحِيَّتِي 10

وَلَيْلِيَ فِيهَا كُلُّهُ سَحَرٌ إِذَا سَرَى لِيَ مِنْهَا فِيهِ عَرْفُ نُسَيْمَةٍ 11

وَإِنْ طَرَقَتْ لَيْلًا فَشَهْرِيَ كُلُّهُ بِهَا لَيْلَةُ الْقَدْرِ إِيَّاهَا جَا بِزَوْرَةٍ 12

وَإِنْ قَرَّبَتْ دَارِي فَعَامِيَ كُلُّهُ رَبِيعُ اعْتِدَالٍ فِي رِيَاضِ أَرِيضَةٍ 13

وَإِنْ رَضِيَتْ عَنِّي فَعُمْرِيَ كُلُّهُ زَمَانُ الصَّبَا طِيبًا وَعَصْرُ الشَّبِيبَةِ 14[103]

1. When she unveils on a festival day, the eyes of all the tribes compete over her beauty.
2. And their souls feel desire for the meaning of her beauty, and their eyes are in a garden from her beauty.
3. I have my festival every day by which I see the beauty of her face with a delighted eye.
4. Every night is a Night of Decree, if she comes close, and every day we meet is a Friday (*jumuᶜah*).
5. And my running towards her is a *ḥajj* in which every stop at her door is equal to every stop.
6. Whichever of God's towns she appears in, I will not see it and in my sight it will be none other than Mecca.
7. And any place that holds her is a shrine, and similarly every house she inhabits, is a home after migration.
8. Wherever she lives, is a Holy House. Through the delight of my eyes my insides are delighted.
9. My Farthest Mosque is where the ends of her shawl have trailed on the ground, and my perfume is the ground she has walked on.
10. My whole day is proper if it commences with her answering my greeting.
11. And my whole night is wakeful, if a waft of her fragrance reaches me.
12. And if at night she comes to me, my entire month will be a night of decree through joy over her visit.

13. And if she comes close to my house, my entire year is mild spring in fruitful meadows.
14. And if she is pleased with me, my whole life is childhood, in terms of innocence, and the time of youthfulness.

Lessons Seventy-Two to Seventy-Five
Exegesis of the Verse

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

LESSONS SEVENTY-TWO TO SEVENTY-FIVE

In the Name of God, the most Compassionate, the most Merciful

And blessing upon Muhammad and his pure Household, and God's curse on his enemies from now until the Day of Resurrection! There is no power or strength except through the Lofty, Glorious God.

The Wise God says in His Glorious Book:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ. وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

Your Guardian can only be God; His Messenger, and, those who believe, who establish prayer and give charity while bowing. And whoever takes God and His Messenger and those who believe for a guardian, then surely the party of God are they that shall be triumphant (5:55–56).

The Revelation of the Verse of Guardianship about Imam Ali

All Shi'a exegetes, traditionists, narrators, authors of books on virtues and achievements, and chroniclers unanimously agree that while the Master of the Faithful, Ali Ibn Abī Ṭālib, was bowing in prayer in the mosque, he gave his ring to a beggar. God's Messenger was sitting in his home when Gabriel brought him this verse of Guardianship. God's Messenger recited it to himself all the way to the Mosque. A number of his companions were with him. He asked: "Has anyone given charity while bowing?" The beggar pointed to the ring and replied: "Yes, this is the ring that the man who was praying offered me, and I took it off his finger myself." Then, the gathering raised their voices, chanting, "God is too Great [to describe]!" God's Messenger also began praising God for appointing the Master of the Faithful as Guardian after God's Messenger.

Apart from the Shi'a consensus, most Sunni scholars cite this incident in their books. They consider it to be a given in terms of its chain of transmission and historical reliability. On the whole, no man of learning doubts that this verse is about the Guardianship of Ali Ibn Abī Ṭālib.

ᶜAllāmah Ayatollah Sayyid Sharaf al-Dīn ᶜĀmilī relates in *al-Murājaᶜāt*, date 15/3/55, page 28, regarding reliance on the aforementioned verse as evidence of Ali's Guardianship:

اجمع المفسّرون (كما اعترف به القوشجي، وهو من ائمة الاشاعرة) في مبحث الإمامة من شرح التجريد على ان هذه الآية إنما نزلت في علي حين تصدق راكعا في الصلاة. واخرج النسائي في صحيحه نزولها في علي، عن عبد الله بن سلام. واخرج نزولها فيه ايضا صاحب "الجمع بين الصحاح الستة" في تفسير سورة المائدة. واخرج الثعلبي في تفسيره الكبير نزولها في امير المومنين كما سنوضحه عند ايرادها.

Exegetes unanimously agree (as conceded by Qūshijī, an Ashᶜarite Imam) in the discussion on the Imamate in *Sharḥ al-Tajrīd* that this verse was revealed exclusively about Ali when he gave charity while bowing in prayer. Nasāʾī states in his *Ṣaḥīḥ* on the authority of ᶜAbdullāh Ibn Salām that it was revealed about Ali. The author of *al-Jamᶜ bayn al-Ṣiḥāḥ al-Sittah* also says that it was revealed about him in his exegesis of *Sūrat al-Māʾidah*. Thaᶜlabī says in *al-Tafsīr al-Kabīr* that it was revealed about him, as we shall explain when citing it.

And this verse proves unqualifiedly and unconditionally the absolute Guardianship and immediate Imamate of the Master of the Faithful; this is one of the clearest verses in the Qurʾan on this matter because it puts his Guardianship on the same level as God's and His Messenger's. Obviously, Guardianship is a single thing, primarily God's and subordinately others'. Here, it becomes obvious that the Imam, like God's Messenger, had attained the highest degree—he had quenched his thirst from the spring of pure monotheistic belief in the Real; therefore, his dominion and ontological and legislative presidence over the people was due to his potential, and his actually reaching and self-annihilating in the Real's Essence, and his shining with all His most beautiful Names and Attributes.

Ibn Shahr Āshūb says:

The Islamic nation unanimously agrees that this verse is about Ali Ibn Abī Ṭālib, and was revealed about him when he was bowing and giving his ring as charity, while praying in the mosque. No exegetes disagree over that: Thaᶜlabī, Māwardī, Qushayrī, Qazwīnī, Rāzī, Nīshābūrī, Falakī, Ṭūsī, and Ṭabarī all mention it in their exegeses, on the authority of

Saddī, Mujāhid, Ḥasan, Aʿmash, ʿUtbah Ibn Abī Ḥakīm, Ghālib Ibn ʿAbdillāh, Qays Ibn Rabīʿ, ʿAbāyah Rabīʿ, ʿAbdullāh Ibn ʿAbbās and Abū Dharr Ghifārī.

In *Maʿrifat al-Uṣūl*, Ibn Bayyiʿ narrates it on the authority of ʿAbdullāh Ibn ʿUbaydillāh Ibn Omar ibn Ali Ibn Abī Ṭālib; in *Asbāb Nuzūl al-Qurʾan* Wāḥidī narrates it from Kalbī, from Ṣāliḥ, from Ibn ʿAbbās; in *Faḍāʾil al-Ṣaḥābah* Samʿānī narrates it from Ḥamīd Ṭawīl from Anas; in *al-Muʿjam al-Awsaṭ* Sulaymān Ibn Ahmed narrates it from ʿAmmār; Abū Bakr Bayhaqī narrates it in *al-Muqannaf*; Muhammad Fattāl narrates it in *al-Tanwīr* and *al-Rawḍah* on the authority of ʿAbdullāh Ibn Salām, Abū Ṣāliḥ, Shaʿbī, Mujāhid, and Zurārah Ibn Aʿyun from Muhammad Ibn Ali; Naṭanzī narrates it in *al-Khaṣāʾiṣ* from Ibn ʿAbbās, and different wordings but the same meaning from Abānah from Falakī from Jābir Ibn ʿAbdillāh al-Anṣārī, Nāṣiḥ Tamīmī, Ibn ʿAbbās, and Kalbī.

Asbāb al-Nuzūl says on the authority of Wāḥidī:[104]

> ʿAbdullāh Ibn Salām went to God's Messenger along with some of his tribe, and started complaining that their house was far from the mosque. They also said: "When our relatives [who are Jews] saw us believe in God and His Messenger and confirm his truthfulness, they rejected us and swore to themselves not to sit with us, marry us, or speak with us. The verse was revealed."
>
> The Prophet then went out to the mosque, saw a beggar, and asked, "Has anyone given you anything?" He replied: "Yes, a silver ring." One hadith says: "A gold ring."
>
> The Messenger of God asked: "Who gave it to you?" He replied: "That man, standing there."[105]

Tafsīr al-Thaʿlabī says that the beggar said:

> اللّٰهُمَّ اشْهَدْ انِّی سَأَلْتُ فِی مَسْجِدِ رَسُولِ اللهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ وَسَلَّمَ وَلَمْ یُعْطِنِی أَحَدٌ شَیْئاً
> وَکَانَ عَلِیٌّ عَلَیْهِ السَّلامُ رَاکِعاً فَأَوْمَی بِخِنْصِرِهِ الْیُمْنَی فَأَقْبَلَ السَّائِلُ حَتَّی أَخَذَهُ مِنْ خِنْصِرِهِ،
> وَذٰلِکَ بِعَیْنِ رَسُولِ اللهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ وَسَلَّمَ.

"O God! Witness that I begged in God's Messenger's Mosque and no one gave me anything. Ali Ibn Abī Ṭālib was bowing and signaled with the little finger on his right hand." The beggar then approached to take it from his little finger. That was before God's Messenger's eyes.

When God's Messenger finished praying, he lifted his head up to Heaven and said:

O God! My brother Moses implored you, saying:

رَبِّ اشْرَحْ لِي صَدْرِي • وَيَسِّرْ لِي أَمْرِي • وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي • يَفْقَهُوا قَوْلِي •
وَاجْعَلْ لِي وَزِيراً مِنْ أَهْلِي • هَارُونَ أَخِي • اشْدُدْ بِهِ أَزْرِي • وَأَشْرِكْهُ فِي أَمْرِي.

O my Lord! Expand my breast for me! And make my affair easy to me, and loose a knot from my tongue [that] they may understand what I say. And appoint for me a helper from my family, Aaron, my brother. Strengthen my back by him and make him share my affair (20:25–32).

You then revealed Qur'an to him that says:

سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَاناً فَلَا يَصِلُونَ إِلَيْكُمَا.

We will strengthen your arm with your brother, and We will give you both an authority, so that they shall not reach you (28:35).

اللَّهُمَّ وَأَنَا مُحَمَّدٌ نَبِيُّكَ وَصَفِيُّكَ، اللَّهُمَّ اشْرَحْ لِي صَدْرِي، وَيَسِّرْ لِي أَمْرِي، وَاجْعَلْ لِي
وَزِيراً مِنْ أَهْلِي، عَلِيّاً، اشْدُدْ بِهِ ظَهْرِي.

O God! And I am Muhammad, Your Prophet and Your chosen one! O God, ease my breast for me, and ease my affair for me, and appoint a helper for me from my family, Ali. Strengthen my back by him.

Abū Dharr says:

By God, God's Messenger had not finished saying that when Gabriel came down from God the Exalted and said: "O Muhammad, recite!" He asked: "What should I read?" [Gabriel] said:

Recite:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ
رَاكِعُونَ.[106]

Your Guardian can only be God; His Messenger, and, those who believe, who establish prayer and give charity while bowing (5:55).

It is related by Abū Jaʿfar:

A group of Jews became Muslims, including ʿAbdullāh Ibn Salām, Usayd, Thaʿlabah, Ibn Yāmīn, Salām, and Ibn Ṣūriyā. They visited the Prophet and said: "God's Prophet, Moses appointed Joshua son

of Nūn as his Executor, so who is your Successor? And who is our Master after you?" This verse was then revealed.

God's Messenger said: "Stand up," and they went to the mosque. Lo, a beggar was leaving, so God's Messenger asked: "Beggar, has anyone given you anything?"

He replied: "Yes, this ring."

He asked" "Who gave it to you?"

He replied: "That man who is praying gave it to me."

God's Messenger asked him: "In what position was he when he gave it to you?"

[The man] replied, "He was bowing!"

فَكَبَّرَ النَّبِيُّ وَكَبَّرَ أَهْلُ الْمَسْجِدِ، فَقَالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: عَلِيُّ بْنُ أَبِي طَالِبٍ وَلِيُّكُمْ بَعْدِي، فَقَالُوا: رَضِينَا بِاللهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا وَبِعَلِيٍّ وَلِيًّا فَأَنْزَلَ اللهُ تَعَالَى: «وَمَنْ يَتَوَلَّ اللهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللهِ هُمُ الْغَالِبُونَ».[107]

Thereafter, God's Messenger said: "God is too Great [to be described]," and the people in the mosque said: "God is too Great [to be described]." [God's Messenger] then said: "Ali Ibn Abī Ṭālib is your Master after me." So they said: "We are content with God as Lord, Islam as religion, Muhammad as Prophet, and Ali as Master." God the Exalted then revealed: *And whoever takes God and His Messenger and those who believe for a guardian, then surely the party of God are they that shall be triumphant* (5:56).

Ibn Shahr Āshūb continues:

Abū Bakr Shīrāzī's book says that when the beggar begged, Ali put his hand on his back to indicate to him to take [the ring] off. Thereafter, the beggar stretched out his hand, pulled the ring off his finger, and prayed for him. God boasted to His angels about the Master of the Faithful, and said: "O My angels, do you not see My servant? His body is in service to Me, his heart is attached to Me, and he is giving his property away as charity to seek My pleasure! I call you as witnesses that I am pleased with him and with his offspring (*khalafihi*)."

Al-Miṣbāḥ says: "He gave it away as charity on the twenty-fourth of Dhū al-Ḥijjah"; Abū Dharr's narration says it was during noon prayer—in the alternative, it is related that it was during the noon supererogatory prayer.

It is related in Ibn Bābawayh Ṣadūq's *Amālī* that Omar Ibn al-Khaṭṭāb said: "I have donated almost forty rings while bowing for there to be revelation about me like there was about Ali Ibn Abī Ṭālib. However, there was none!"

It is related by Wāḥidī in *Asbāb al-Nuzūl* that:

وَمَنْ يَتَوَلَّ اللهَ يعنى يُحِبُّ اللهَ، وَرَسُولَهُ؛ وَالَّذِينَ آمَنُوا يعنى عَلِيًّا، فَإِنَّ حِزْبَ اللهِ يعنى شِيعَةَ اللهِ وَرَسُولِهِ وَوَلِيِّهِ؛ وَهُمُ الْغَالِبُونَ؛ يعنى هُمُ الْغَالِبُونَ عَلَى جَمِيعِ الْعِبَادِ.

Man yatawallā Allāh means *whoever loves God, His Messenger and those who believe*, meaning Ali, *then surely the party of God* are they, meaning God's, His Messenger's, and His Friend's followers, *that shall be triumphant*, meaning triumphant over all creatures.

So, in this verse, [God] begins with Himself, then His Prophet, then His Friend—*Your Guardian can only be God*. The same applies to the next verse.

According to numerology:

إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَوٰةَ وَيُؤْتُونَ الزَّكَوٰةَ وَهُمْ رَاكِعُونَ.

which is of equal value to:

مُحَمَّدٌ الْمُصْطَفَى رَسُولُ اللهِ وَبَعْدَهُ الْمُرْتَضَى عَلِيُّ بْنُ أَبِي طَالِبٍ وَعِتْرَتُهُ.

"Muhammad, the Chosen One, is God's Messenger, and after him is the Pleasing One (*al-Murtaḍā*), Ali Ibn Abī Ṭālib, and his offspring," the total value of the sentence is 3580.[108]

Al-Kāfi says on the authority of Imam Bāqir quoting his father, from his grandfather:

لَمَّا نَزَلَتْ إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ اجْتَمَعَ نَفَرٌ مِنْ أَصْحَابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فِي مَسْجِدِ الْمَدِينَةِ وَقَالَ بَعْضُهُمْ لِبَعْضٍ: مَا تَقُولُونَ فِي هَذِهِ الْآيَةِ؛ قَالَ بَعْضُهُمْ: إِنْ كَفَرْنَا بِهَذِهِ الْآيَةِ تَكْفُرْ بِسَائِرِهَا (كَفَرْنَا خ ل) وَإِنْ آمَنَّا فَإِنَّ هَذَا ذُلٌّ حِينَ يُسَلَّطُ عَلَيْنَا عَلِيُّ بْنُ أَبِي طَالِبٍ؛

فَقَالُوا: نَعْلَمُ أَنَّ مُحَمَّداً صَادِقٌ فِيمَا يَقُولُ، وَلَكِنْ نَتَوَلَّاهُ وَلَا نُطِيعُ عَلِيّاً فِيمَا أَمَرَنَا فَنَزَلَ:
«يَعْرِفُونَ نِعْمَةَ اللهِ ثُمَّ يُنْكِرُونَهَا» يَعْنِي وَلَايَةَ مُحَمَّدٍ (عَلِيٌّ خ ل) وَأَكْثَرُهُمُ الْكَافِرُونَ
بِوَلَايَةِ عَلِيٍّ.

When the verse *Your Guardian can only be God; His Messenger, and...* was revealed, a few of God's Messenger's companions gathered in Medina Mosque and asked each other: "What do you say about this verse?"

Some of them said: "If we disbelieve in this verse, we disbelieve in all the others [one edition just says: 'we disbelieve']! If we believe, this is humiliation, because he is putting Ali Ibn Abī Ṭālib in charge of us."

They said: "We know that Muhammad is truthful in everything he says, so we will accept his Guardianship, but not obey Ali in anything he commands us!"

Thereupon:

يَعْرِفُونَ نِعْمَةَ اللهِ ثُمَّ يُنْكِرُونَهَا.

They recognise God's favour, yet they deny it [meaning Muhammad's Guardianship], *and most of them are unbelievers* (16:83) in Ali's Guardianship, was revealed.

Ali Ibn Jaʿfar relates from Abū al-Hasan Mūsā ibn Jaʿfar, regarding God's words:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ

And when We said to the angels: Prostrate before Adam they did prostrate, but Iblīs (did it not) (2:34).

أَوْحَى اللهُ إِلَيْهِ: يَا مُحَمَّدُ، إِنِّي أَمَرْتُ فَلَمْ أُطَعْ فَلَا تَجْزَعْ أَنْتَ إِذَا أَمَرْتَ فَلَمْ تُطَعْ فِي وَصِيِّكَ.

God revealed to [His Messenger]: "O Muhammad! I commanded but was not obeyed, so do not worry if you command but your instruction is not obeyed."

Thus the Exalted's words:

وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

and, those who believe, who establish prayer and give charity while bowing makes the Guardianship exclusive to whoever has been appointed our Guardian—no one else's.

وَلِيُّكُمْ

means whoever is in charge of your affairs and whoever you have to obey; if that is confirmed, his Imamate is also confirmed because no one has the right to interfere in the affairs of the nation, and after the Messenger, no one but an Imam has to be obeyed. His infallibility is also proven because God made obedience to him compulsory just like obedience to Himself and obedience to the Messenger. That necessarily means obedience in everything. That proves his infallibility.

It is because if he is not infallible, he may command that which is wrong, in which case it would be wrong to obey him. The result of that would be that God has commanded us to do wrong. As we know, God never commands us to do wrong; therefore, the command to obey must be because he is infallible, and this verse is the proof of his infallibility.

Proof that *walī* in this verse means the one with greatest authority is what Mubarrid says in *al-ʿIbārah ʿan Ṣifātillāh* (*Explanation of God's Attributes*):

إِنَّ الْوَلِيَّ هُوَ الْأَوْلَى

The *walī* is he who has greatest authority.

And the Prophet has stated:

أَيُّمَا امْرَأَةٍ نَكَحَتْ بِغَيْرِ إِذْنِ وَلِيِّهَا.

"Any woman who marries without her guardian's consent..." Another example is the next of kin as regards a blood-wit (*awliyāʾ al-dam*) and

فُلَانٌ وَلِيُّ أَمْرِ الرَّعِيَّةِ

So-and-So is in charge of the flock.

وَنِعْمَ وَلِيُّ الْأَمْرِ بَعْدَ وَلِيِّهِ وَمُنْتَجَعُ التَّقْوَى وَنِعْمَ الْمُؤَدِّبُ[109]

And what an excellent Guardian he is after its Guardian
The resort of piety, and what an excellent educator!
Objections should not be paid any attention to.

The exclusivity of the verse to some believers in describing them as giving charity while bowing excludes both those who did not give and those who gave but not while bowing. The use of the particle

إِنَّمَا

means that anyone not referred to in the verse is not guardian, and giving charity while bowing cannot be claimed by anyone else but Ali Ibn Abī Ṭālib.

The hadith is indubitable via Shiʿa routes of transmission, and is preponderant via Sunni routes.

The plural is also used to refer to the singular elsewhere in the Qurʾan, for example:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ

Those to whom the people [meaning Naʿīm Ibn Masʿūd Ashjaʿī] *said: Surely the people* [meaning the unbelievers] *have gathered against you, therefore fear them* (3:173);

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ

Lo! Those [meaning Thābit Ibn Qays Ibn Shimās] *who call out to you from behind the private chambers* (49:4), and

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ

They [meaning ʿAbdullāh Ibn Ubayy Ibn Salūl] *say: If we return to Medina, the mighty will surely drive out the weaker therefrom* (63:8).

Furthermore

إِنَّ الَّذِينَ آمَنُوا

means some, not all those who believe, because it is further qualified by establishing prayer and giving charity while bowing.

Islamic Poetry Dating Back to the Beginning of Islam on the Imam's Charitable Donation of His Ring

The great poets of Islam have composed numerous poems about the Master of the Faithful giving his ring to the poor man. We quote Khuzaymah Ibn Thābit,[110] as cited in *al-Manāqib* by Ibn Shahr Āshūb:

1 فَدَيْتُ عَلِيّاً إِمَامَ الْوَرَى سِرَاجَ الْبَرِيَّةِ مَأْوَى التُّقَى

2 وَصِيَّ الرَّسُولِ وَزَوْجَ الْبَتُولِ إِمَامَ الْبَرِيَّةِ شَمْسَ الضُّحَى

3 تَصَدَّقَ خَاتَمَهُ رَاكِعاً فَأَحْسِنْ بِفِعْلٍ إِمَامَ الْوَرَى

4 فَضَّلَهُ اللهُ رَبُّ الْعِبَادِ وَأَنْزَلَ فِي شَأْنِهِ هَلْ أَتَى

1. May I be made a sacrifice for Ali, the Imam of all creatures; the lamp of the people, the shelter for piety.
2. The Messenger's Executor and the devoted worshiper's husband, the Imam of the people and the sun of the forenoon
3. He donated his ring while bowing down in his prayer, so he did well in front of everyone.
4. So the Lord of the servants honored him, and revealed

هل اتي

There surely came about him.

Khuzaymah also says:

أَبَا حَسَنٍ تَفْدِيكَ نَفْسِي وَأُسْرَتِي وَكُلُّ بَطِيءٍ فِي الْهُدَى وَمُسَارِعِ 1
أَيَذْهَبُ مَدْحٌ مِنْ مُحِبٍّكَ ضَائِعاً وَمَا الْمَدْحُ فِي جَنْبِ الْإِلَهِ بِضَائِعِ 2
فَأَنْتَ الَّذِي أَعْطَيْتَ إِذْ كُنْتَ رَاكِعاً عَلِيُّ فَدَتْكَ النَّفْسُ يَا خَيْرَ رَاكِعِ 3
فَأَنْزَلَ فِيكَ اللهُ خَيْرَ وَلَايَةٍ وَبَيَّنَهَا فِي مُحْكَمَاتِ الشَّرَائِعِ 4

1. O Abū al-Hasan! May my soul, my family, everyone who is slow or quick to be guided, be your sacrifice!
2. Would praise from someone who loves you be lost, when praise for God is never lost!
3. You are he who gave while bowing! O Ali, may my soul be made your sacrifice, O best bower!
4. God then revealed the best Guardianship for you, and stated it in the clear passages of the legislation.

According to Ḥimyarī's *Dīwān*, Ḥassān Ibn Thābit[111] says:

عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ أَخُو الْهُدَى وَأَفْضَلُ ذِي نَعْلٍ وَمَنْ كَانَ حَافِيَا 1
وَأَوَّلُ مَنْ أَدَّى الزَّكَوٰةَ بِكَفِّهِ وَأَوَّلُ مَنْ صَلَّى وَمَنْ صَامَ طَاوِيَا 2
فَلَمَّا أَتَاهُ سَائِلٌ مَدَّ كَفَّهُ إِلَيْهِ وَلَمْ يَبْخَلْ وَلَمْ يَكُ جَافِيَا 3
فَدَسَّ إِلَيْهِ خَاتَماً وَهُوَ رَاكِعٌ وَمَا زَالَ أَوَّاهاً إِلَى الْخَيْرِ دَاعِيَا 4
فَبَشَّرَ جِبْرِيلُ النَّبِيَّ مُحَمَّداً بِذَلِكَ وَجَاءَ الْوَحْيُ فِي ذَاكَ ضَاحِيَا 5

1. Ali is the Master of the Faithful, the brother of guidance, he is the most virtuous of all, sandaled and barefooted.
2. He is the first man, who gave charity voluntarily, and he is the first man who prayed and starved himself out by fasting.

3. And when the beggar put his hand out to him—he was not miserly, or coarse.
4. He gave him a ring secretly while bowing and carried on crying for good, praying.
5. Gabriel then gave the Prophet Muhammad the good news of that, and clear revelation came about it.

And the poet to the Household, Ḥimyarī[112] says:

مَنْ كَانَ أَوَّلَ مَنْ تَصَدَّقَ رَاكِعاً يَوْماً بِخَاتَمِهِ وَكَانَ مُثِيبَا 1
مَنْ ذَاكَ قَوْلُ اللهِ إِنَّ وَلِيَّكُمْ بَعْدَ الرَّسُولِ لِيُعْلِمَ الْجُمْهُورَا 2

1. Who was the first to give his ring while bowing one day by just signaling?
2. Who is it about whom God said *Your Guardian can only be* after the Messenger, to tell the people?

Ḥimyarī also says:

نَفْسِي الْفِدَاءُ لِرَاكِعٍ مُتَصَدِّقٍ يَوْماً بِخَاتَمِهِ فَآبَ سَعِيدَا 1
أَعْنِي الْمُوَحِّدَ قَبْلَ كُلِّ مُوَحِّدٍ لَا عَابِداً صَنَماً وَلَا جُلْمُودَا 2
أَعْنِي الَّذِي نَصَرَ النَّبِيَّ مُحَمَّداً وَوَقَاهُ كَيْدَ مَعَاشِرٍ وَمَكِيدَا 3
سَبَقَ الْأَنَامَ إِلَى الْفَضَائِلِ كُلِّهَا سَبْقَ الْجَوَادِ إِلَى الرِّهَانِ بَلِيدَا 4

1. May my soul be a sacrifice for a bower who one day gave away his ring and became prosperous.
2. I mean the monotheist before every other monotheist, never a worshiper of any idol or stone!
3. I mean the same one who assisted the Prophet Muhammad, and protected him from the masses' scheming and treachery.
4. He beat people to all virtues; the swift horse beats a lagger to the post.

Ḥimyarīalso says:

مَنْ أَنْزَلَ الرَّحْمَنُ فِيهِمْ هَلْ أَتَى لَا تَحْذُوا لِلنُّذُورِ وَفَاءَا 1
مَنْ خَمْسَةٍ جِبْرِيلُ سَادِسُهُمْ وَقَدْ مَدَّ النَّبِيُّ عَلَى الْجَمِيعِ عَبَاءَا 2
مَنْ ذَا بِخَاتَمِهِ تَصَدَّقَ رَاكِعاً فَأَتَاهُ ذُو الْعَرْشِ مِنْهُ وَلَاءَا 3

1. Who are those about whom God revealed *There surely came*, when they fulfilled their vows?
2. Who are five for whom Gabriel is the sixth, the Prophet having spread a mantle over all of them?
3. Who is he who gave away his ring while bowing and whom He Whose Throne it is rewarded for it with Guardianship?

Sayyid Raḍī[113] says:

وَمَنْ سَخَتْ بِخَاتَمِهِ يَمِينٌ تَضِنُّ بِكُلِّ عَالِيَةِ الْكِعَابِ 1

أَهَذَا الْبَدْرُ يُكْسَفُ بِالدَّيَاجِي وَهَذَا الشَّمْسُ تُطْمَسُ بِالضَّبَابِ 2

1. And whose right hand was generous with his ring—[the very hand] which is stingy with every noble.
2. Would this full moon be uncovered by darkness and this sun be blotted out by fog?

The poet to the Household, Di'bil al-Khuzā'ī,[114] says:

نَطَقَ الْقُرْآنُ بِفَضْلِ آلِ مُحَمَّدٍ وَوَلَايَةٍ لِعَلِيِّهِمْ لَمْ تُجْحَدِ 1

بِوَلَايَةِ الْمُخْتَارِ مِنْ خَيْرِ الَّذِي بَعْدَ النَّبِيِّ الصَّادِقِ الْمُتَوَدِّدِ 2

إِذْ جَاءَهُ الْمِسْكِينُ حَالَ صَلَاتِهِ فَامْتَدَّ طَوْعاً بِالذِّرَاعِ وَبِالْيَدِ 3

فَتَنَاوَلَ الْمِسْكِينُ مِنْهُ خَاتَماً هَبَطَ الْكَرِيمُ الْأَجْوَدِيُّ الْأَجْوَدِ 4

فَاخْتَصَّهُ الرَّحْمَنُ فِي تَنْزِيلِهِ مَنْ حَازَ مِثْلَ فَخَارِهِ فَلْيُعْتَدِ 5

إِنَّ الْإِلَهَ وَلِيُّكُمْ وَرَسُولُهُ وَالْمُؤْمِنِينَ فَمَنْ يَشَا فَلْيَجْحَدِ 6

يَكُنِ الْإِلَهُ خَصِيمَهُ فِيهَا غَداً وَاللهُ لَيْسَ بِمُخْلِفٍ فِي الْمَوْعِدِ 7

1. The Qur'an speaks of Muhammad's Family's virtue and Ali's Guardianship, undeniable
2. The Guardianship of the chosen one—the best after the beloved, truthful Prophet.
3. When the destitute man came to him when he was praying and he willingly stretched out his arm and hand
4. And the destitute man took the ring from him, the noble, the most honorable of the honorable, came down
5. And the Merciful, in His Revelation, singled out whoever has glory like his. So let him be counted!
6. Your Guardian can only be God, His Messenger, and the believers, so let whoever wishes, deny.

7. God will be his opponent on the morrow, and God does not break His promise.

And Ṣāḥib Ibn ᶜAbbād[115] says:

1 أَلَمْ تَعْلَمُوا أَنَّ الْوَصِيَّ هُوَ الَّذِي آتَى الزَّكَاةَ وَكَانَ فِي الْمِحْرَابِ

2 أَلَمْ تَعْلَمُوا أَنَّ الْوَصِيَّ هُوَ الَّذِي حُكْمُ النَّدِيرِ لَهُ عَلَى الْأَصْحَابِ

Do you not know that the Executor was he who gave charity while in the prayer niche?
Do you not know that the Executor was he in whose favor the ruling of the Ghadīr was, and against the companions?

A poet says:

1 لَيْسَ كَالْمُصْطَفَى وَلَا كَعَلِيٍّ سَيِّدِ الْأَوْصِيَاءِ مَنْ يَدَّعِيهِ

2 مَنْ يُوَالِي غَيْرَ الْإِمَامِ عَلِيٍّ وَغْبَةً مِنْهُ فَالتُّرَابُ بِفِيهِ

3 هَذِهِ إِنَّمَا وَلِيُّكُمُ اللَّهُ أَتَتْ بِالْوَلَايَةِ مِنَ اللَّهِ فِيهِ

4 فَإِذَا مَا اقْتَضَى بِهِ اللَّفْظُ مَعْنَى الْجَمْعِ كَانَتْ مِنْ بَعْدِهِ لِبَنِيهِ[116]

1. No man like the Chosen One, or Ali, the Master of Executors, can claim it
2. Whoever takes a Guardian other than Imam Ali out of aversion to him, let dust cover his face!
3. This [verse] *Your Guardian can only be God* brought him the Guardianship from God.
4. So if the plural is not necessary, then it applies to his offspring after him.

This is a small selection for you from *al-Manāqib;* Sayyid Hāshim Baḥrānī says:

Ibn Shahr Āshūb says in *al-Faḍā'il* in the chapter on Ali's Imamate under a sub-heading on God's words

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا

اجْتَمَعَتِ الْأُمَّةُ أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.[117]

The [Islamic] nation unanimously agrees that this verse is about Imam Ali.

After quoting this hadith in full from Thaʿlabī's exegesis, on the authority of Abū Dharr al-Ghifārī while he was on the edge of the Zam Zam well in Mecca, Shaykh Abū al-Futūḥ Raḍī, in his exegesis, also relates it on the authority of Jābir Ibn ʿAbdillāh al-Anṣārī via another chain of transmission:

> [Jābir says:] One day, God's Messenger was praying in the mosque. A disheveled Bedouin wearing ragged clothes, poverty between his eyes, came along. When he entered, he greeted him and recited poetry:
>
> أَتَيْتُكَ وَالْعَذْرَاءُ تَبْكِي بِرَنَّةٍ وَقَدْ ذَهَلَتْ أُمُّ الصَّبِيِّ عَنِ الطِّفْلِ 1
> وَاخْتٌ وَبِنْتَانِ وَأُمٌّ كَبِيرَةٌ وَقَدْ كَادَ فَقْرِي أَنْ يُخَلِّطَ فِي عَقْلِي 2
> وَقَدْ مَسَّنِي عُرْيٌ وَضُرٌّ وَفَاقَةٌ وَلَيْسَ لَنَا مَا إِنْ نُمِرُّ وَمَا نَحْلِي 3
> وَمَا الْمُنْتَهَى إِلَّا إِلَيْكَ مَفَرُّنَا وَأَيْنَ مَفَرُّ الْخَلْقِ إِلَّا إِلَى الرُّسْلِ 4
>
> 1. "I have come to you because of my severe need and abjectness, my little daughter was crying aloud, and the mother of my little son had forgotten the infant.
> 2. "I have a sister, and I have two daughters and an elderly mother; poverty has nearly confounded my mind.
> 3. "The nakedness, adversity, and need have afflicted me; we have nothing to make bitter or sweeten.
> 4. "We had no recourse but to flee to you! And, where but to the messengers can creatures flee!"
>
> God's Messenger asked, "Who will share this poor man's burden? God's reward will be rooms in Heaven to compare with my rooms and Abraham the Friend's rooms."

No one responded. The Bedouin turned back. The Master of the Faithful was performing supererogatory prayer in the corner of the mosque and was bowing. He lifted the ring up to him, and the Bedouin took it, looked at it, was delighted with it, and recited these couplets:

مَا أَنَا إِلَّا مَوْلًى لِآلِ يَسٍ أَرْجُو مِنَ اللهِ إِقَامَةَ الدِّينِ 1
هُمْ خَمْسَةٌ فِي الْأَنَامِ كُلِّهِمُ لِأَنَّهُمْ فِي الْوَرَى مَيَامِينِ 2

1. I am nothing but a servant to the family of Yā Sīn. I ask God for religious correctness.
2. They are only five among all the people, because they out of all creatures are felicitous.

Gabriel then brought down this verse

إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ

Your Guardian can only be God; His Messenger... and recited it to God's Messenger.

[The Messenger of God] then asked the Bedouin: "Who gave it to you?"

He replied: "Your brother, and cousin, Ali Ibn Abī Ṭālib."

God's Messenger said: "Enjoy it, Ali. You are on my level and Abraham the Friend's level!" When the companions saw that, they all gave their rings, to the point that the hadith says that the Bedouin collected four hundred rings that day. He was delighted, and realized that all that was through the blessings of Imam Ali. He recited poetry:

هَا أَنَا مَوْلَى لِخَمْسَةٍ نَزَلَتْ فِيهِمُ السُّوَرُ أَهْلَ طَهَ وَهَلْ أَتَى فَاقْرَؤُوا تَعْرِفُوا الْخَبَرْ
وَالطَّوَاسِينِ بَعْدَهَا وَالْحَوَامِيمِ وَالزُّمَرْ أَنَا مَوْلِي لِهَؤُلَاءِ عَدُوٌّ لِمَنْ كَفَرْ.

Here I am, a servant to the five about whom chapters were revealed:
The subject of Ṭā Hā and *There surely came*, now read them and you will know the tiding.
And the Ṭā' Sīns, thereafter, the Ḥā' Mīms and *The Companies*—I am a servant to those, an enemy to whoever denies.

Ḥassān Ibn Thābit was present, and wanted to join in, so he recited:

عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ أَخُو الْهُدَى وَأَفْضَلُ ذِي نَعْلٍ وَمَنْ كَانَ حَافِيَا 1
وَأَوَّلُ مَنْ أَدَّى الزَّكَوٰةَ بِكَفِّهِ وَأَوَّلُ مَنْ صَلَّى وَمَنْ كَانَ زَاكِيَا 2
فَلَمَّا أَتَاهُ سَائِلٌ مَدَّ كَفَّهُ إِلَيْهِ فَلَمْ يَبْخَلْ وَلَمْ يَكُ جَافِيَا 3
فَدَسَّ إِلَيْهِ خَاتَمًا وَهُوَ رَاكِعٌ وَمَا زَالَ أَوَّاهًا إِلَى الْخَيْرِ دَاعِيَا 4
فَبَشَّرَ جَبْرَئِيلُ النَّبِيَّ مُحَمَّدًا بِذَاكَ وَجَاءَ الْوَحْيُ فِي ذَاكَ ضَاحِيَا.[118] 5

1. Ali is the Master of the Faithful, the brother of guidance; he is the most virtuous of all sandaled and barefooted.
2. He is the first man who gave charity voluntarily, and he is the first man who prayed and starved himself out by fasting.
3. And when the beggar put his hand out to him—he was not miserly or coarse.

4. He gave him a ring secretly while bowing and carried on crying for good, praying.
5. Gabriel then gave the Prophet Muhammad the good news of that, and clear revelation came about it.

Ṭāwūs relates from Ibn ᶜAbbās that someone had asked him: "What does this verse mean, and whom is it about?" He had answered: "The verse is about Ali Ibn Abī Ṭālib, and it means that the Guardianship is God the Real's. He has no partner among the creatures; the Messenger relied on this verse as evidence."

Kalbī relates from Abū Ṣāliḥ that Ibn ᶜAbbās said:

> The reason why this verse was revealed was that ᶜAbdullāh Ibn Salām and a group of Jewish scholars who had embraced Islam said:
>
> > O Messenger of God! Our homes are far away and we have no gathering place or speaker other than this gathering. When our people saw us believe in God and His Messenger and confirm his truthfulness, they renounced us and swore to themselves that they would not sit with us, marry us, or speak to us. It is difficult for us.
>
> God's Messenger then told them: *Your Guardian can only be God; His Messenger, and, those who believe, who establish prayer and give charity while bowing* (5:55).

Ali had given his ring to a beggar while bowing. ᶜAbdullāh Ibn ᶜAbbās said:

> When Ali gave away the ring, this verse was revealed and God's Messenger recited it. He asked the beggar: "Who gave it to you?" He replied: "That man standing [there]." He pointed to Ali Ibn Abī Ṭālib.
>
> [The Prophet] asked: "What position was he in when he gave it to you?"
>
> He replied: "He gave it to me while he was bowing." The Prophet was delighted and realized that it was revealed about Ali.

Abū al-Futūḥ's Commentary on the Background to the Revelation of the Verse

Here, Abū al-Futūḥ al-Rāzī attributes to Ḥassān Ibn Thābit those four aforementioned couplets that we attributed to Khuzaymah Ibn Thābit, and[119] then adds:

Abū Bakr Mardawayh Ḥāfiẓ, a hadith compiler, cites this hadith via various chains of transmission in *al-Faḍā'il*, on the authority of a number of companions, and quotes these couplets:

أَوْفَى الزَّكَوٰةَ مَعَ الصَّلٰوةِ أَقَامَهَا وَاللّٰهُ يَرْحَمُ عَبْدَهُ الصَّبَّارَا 1

مَنْ ذَا بِخَاتَمِهِ تَصَدَّقَ رَاكِعاً وَأَسَرَّهُ فِي نَفْسِهِ إِسْرَارَا 2

مَنْ كَانَ بَاتَ عَلَى فِرَاشِ مُحَمَّدٍ وَمُحَمَّدٌ يَسْرِي وَيَنْحُو الْغَارَا 3

مَنْ كَانَ جِبْرِيلُ يَقُومُ يَمِينَهُ فِيهَا وَمِيكَالُ يَقُومُ يَسَارَا 4

مَنْ كَانَ فِي الْقُرْآنِ سُمِّيَ مُؤْمِناً فِي تِسْعِ آيَاتٍ جُعِلْنَ كِبَارَا 5

1. The fullest charity he established while praying, and may God have His mercy on His forbearing servant.
2. Who is this, who gave away his ring while bowing and kept it a secret to himself?
3. Who had slept on Muhammad's bed while Muhammad traveled by night and sought refuge in the cave?
4. On whose right did Gabriel stand, and on whose left did Michael stand?
5. Who is called *a believer* in nine verses made great in the Qur'an?

He also quotes these two couplets:

وَلَمَّا عَلِمْتُ بِمَا قَدْ جَنَيْتُ وَأَشْفَقْتُ مِنْ سَخَطِ الْعَالَمِ

نَقَشْتُ شَفِيعِي عَلَى خَاتَمِي إِمَاماً تَصَدَّقَ بِالْخَاتَمِ.

When I learn what crime I had committed and feared the world's anger
I inscribed my intercessor['s name] on my ring, an Imam who had given away his ring as charity

One poet says in Persian:

چون جُرم خویش دیدم، ترسیدم از خدا راندم بسي ز دیده به رخسار از دموع

نام شفیع خود به نگین بر نوشتم آنکه انگشتري خویش بخشید در رکوع

As I noticed my crime, I was frightened of God; I burst into tears, tears running down from my eyes.

I had the name of my Intercessor carved on the stone of my ring that he had given me while bowing down in his prayer.[120]

Now that, to some extent, the background to the revelation and various aspects of the verse have been explained and clarified, it is time for detailed exegesis of the noble verse.

Ghāyat al-Marām quotes twenty-four Sunni hadiths and nineteen Shiʿa hadiths concerning this verse. Some of them follow.

What Thaʿlabī's Exegesis Says about the Revelation of the Verse on Guardianship

One: Thaʿlabī says that Saddī, ʿUtbah Ibn Abī Ḥakīm, and Ghālib Ibn ʿAbdillāh say that God, Glorified and Exalted, means by *Your Guardian can only be God; His Messenger, and, those who believe, who establish prayer and give charity while bowing,* Ali Ibn Abi Ṭālib, because a beggar passed by him when he was bowing in the mosque, and [Ali] gave him his ring.

Thaʿlabī then says that Abū al Ḥasan Muhammad Ibn Qāsim Faqīh told us that ʿAbdullāh Ibn Ahmad Shaʿrānī said that Abū Ali Ahmad Ibn Ali Ibn Razīn said that Muẓaffar Ibn Hasan Anṣārī told us that Sarī Ibn Ali Ibn al-Warrāq told us that Yaḥyā Ibn ʿAbd al-Ḥamīd Ḥamānī told us on the authority of Qays Ibn Rabīʿ, from Aʿmash, from ʿAbāyah Ibn Ribʿī:

> ʿAbdullāh Ibn ʿAbbās told us while sitting by the Zam Zam Well and saying, "God's Messenger said..." a turbaned man approached and every time Ibn ʿAbbās said, "God's Messenger said..." the man would say, "God's Messenger said..."
>
> Ibn ʿAbbās then asked: "I ask you by God, who are you?"
>
> Thereafter, he lifted the turban off his face. He said:
>
> > People, whoever knows me, knows me. Whoever does not know me, I am Jundub Ibn Junādah al-Badrī: Abū Dharr al-Ghifārī! I heard God's Messenger with these, and if not may they go deaf, and with these I saw him say, and if not, may they go blind:
> >
> > عَلِيٌّ إِمَامُ الْبَرَرَةِ، وَقَاتِلُ الْكَفَرَةِ، مَنْصُورٌ مَنْ نَصَرَهُ، مَخْذُولٌ مَنْ خَذَلَهُ.
> >
> > Ali is the Imam of good men, and he is the slayer of the unbelievers; whoever helps him will be helped, and whoever forsakes him will be forsaken.

Lo! One day I prayed the noon prayer with God's Messenger, and a beggar begged in the Mosque, but no one gave to him. He then lifted his hand up to Heaven and said: "O God, witness that I begged in God's Messenger's Mosque and nobody gave me anything!" Ali was bowing, so he signaled to him with the little finger [of] his right [hand]. He had a ring on it, so the beggar approached to take the ring off his little finger—that was before the Prophet's eyes.

Thereafter, when he finished praying, he lifted his head up to Heaven and said:

> O God, Moses petitioned You, asking: *O my Lord! Expand my breast for me! And make my affair easy to me, and loose a knot from my tongue [that] they may understand what I say. And appoint for me a helper from my family, Aaron, my brother. Strengthen my back by him and make him share my affair* (20:25–32).
>
> And You revealed the Qur'an to him, saying: *He said: We will strengthen your arm with your brother, and We will give you both an authority, so that they shall not reach you; (go) with Our signs...* (28:35).
>
> O God! And I am Muhammad Your Prophet and Chosen One! O God, expand my breast! And make my affair easy for me. And appoint for me a helper from my family, Ali. Strengthen my back through him!

Abū Dharr says:

> God's Messenger had not finished speaking when Gabriel descended to him from God the Exalted and said: "O Muhammad, recite!" He asked: "What shall I recite?" He said:
>
> Recite:
>
> إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ.[121]
>
> *Your Guardian can only be God; His Messenger, and, those who believe, who establish prayer and give charity while bowing* (5:55).

Many great exegetes and illustrious scholars relate this noble hadith in their books with the same content and in the same way. They include Shaykh Abū al-Futūḥ Rāzī,[122] Shaykh Abū Ali Faḍl Ibn Hasan Ṭabarsī,[123] the author of *Ghāyat al-Marām*, Sayyid Hāshim Baḥrānī in *Tafsīr al-Būrhān*,[124] and Ibn Ṭāwūs.[125] ᶜAllāmah Amīnī, may

God be pleased with him, after relating this hadith exactly the same way in his exegesis, adds to it:

> A large number of leading exegetes and traditionists refer to this event and the revelation of the verse in relation to it. They include Ṭabarī, who cites it in his exegesis, vol. 6, p. 165, quoting Ibn ʿAbbās, ʿUtbah Ibn Abī Ḥakīm, and Mujāhid; Wāḥidī in *Asbāb al-Nuzūl*, p. 148, via two routes; Rāzī, who cites it in his exegesis, vol. 3, p. 431, quoting ʿAṭāʾ from ʿAbdullāh Ibn Salām and Ibn ʿAbbās as well as the aforementioned hadith on the authority of Abū Dharr; Khāzin in his exegesis, vol. 1, p. 496; Abū al-Barakāt in his exegesis, vol. 1, p. 496; Nīshābūrī in his exegesis, vol. 3, p. 461; Thaʿlabī's aforementioned hadith in Ibn Ṣabbāgh Mālikī's *al-Fuṣūl al-Muhimmah*, p. 123; Abū Dharr's aforementioned wording in Ibn Ṭalḥah Shāfiʿī's *Maṭālib al-Saʾūl*, p. 31; Sibṭ Ibn al-Jawzī in *al-Tadhkirah*, p. 9, quoting from *Tafsīr al-Thaʿlabī* on the authority of Saddī, ʿUtbah, and Ghālib Ibn ʿAbdillāh; Ganjī Shāfiʿī in *al-Kifāyah*, p. 106, via a chain from Anas, and from Ibn ʿAbbās on the authority of Ḥāfiẓ al-ʿIrāqayn, Khārazmī, and Ibn ʿAsākir on the authority of Abū Nuʿaym; Qāḍī Abū al-Maʿālī on p. 122; Khārazmī in *al-Manāqib*, p. 178, via two routes; Hamwīnī in *Farāʾid al-Simṭayn*, chapter 14, from Wāḥidī, in chapter 39, from Anas and other routes, from Ibn ʿAbbās, and again in chapter 40 from Ibn ʿAbbās, and ʿAmmār Ibn Yāsir; Qāḍī ʿAḍud Ījī in *al-Mawāqif*, vol. 6, p. 276; Muḥibb al-Dīn Ṭabarī in *al-Riyāḍ al-Naḍirah*, vol. 2, p. 227, from ʿAbdullāh Ibn Salām via Wāḥidī, Abū al-Faraj, and Faḍāʾilī, and on p. 206 and in *Dhakhāʾir*, p. 102, from Wāqidī and Ibn Jawzī; Ibn Kathīr Shāmī, in his exegesis, p. 71, via Ali, and another route via Ibn Abī Ḥātim from Salamah Ibn Kuhayl; Ibn Jarīr Ṭabarī, via his chain from Mujāhid; Saddī, from Ḥāfiẓ ʿAbd al-Razzāq, via his chain from Ibn ʿAbbās, and via Hāfiẓ Ibn Mardawayh via his chain from Sufyān Thawrī from Ibn ʿAbbās, and via Kalbī on the authority of Ibn ʿAbbās (he says: "This chain is unassailable"); Hāfiẓ Ibn Mardawayh in the Master of the Faithful's words, ʿAmmār's, and Abū Rāfiʿ's; Ibn Kathīr in *al-Bidāyah wa al-Nihāyah*, vol. 7, p. 357 from Ṭabarānī via his chain from Ali via Ibn ʿAsākir on the authority of Salamah Ibn Kuhayl; Ḥāfiẓ Suyūṭī in *Jamʿ al-Fawāʾid*, the same as in *Kanz al-ʿUmmāl*, vol. 6, p. 391 on the authority of Khaṭīb's *al-Muttafaq*, from Ibn ʿAbbās, and on p. 405 from Abū al-Shaykh and Ibn Mardawayh from Imam Ali; Ibn Ḥajar in *al-Sawāʿiq*, p. 25; Shiblanjī in *Nūr al-Abṣār*, p. 77, who cites Abū Dharr's aforementioned hadith on the authority of Thaʿlabī; Ālūsī in *Rūḥ al-Maʿānī*, vol. 2, p. 329; and so on...

Two: Baḥrānī also narrates on the authority of *al-Jamʿ bayn al-Ṣiḥāḥ al-Sittah* by Razīn, in volume 3, in the exegesis of *Sūrat al-Māʾidah*, regarding the noble verse:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Your Guardian can only be God; His Messenger, and, those who believe, who establish prayer and give charity while bowing from *Ṣaḥīḥ Nisāʾī*, from ᶜAbdullāh Ibn Salām:

I went to visit God's Messenger and said:

> Our people opposed us when we believed God and His Messenger and swore they would not speak to us. God the Exalted then revealed this verse. Bilāl then made the call to noon prayer. Thereafter, people stood to pray. They were all either bowing or prostrating when a beggar begged, and Ali gave [him] his ring while bowing. The beggar then told God's Messenger, so God's Messenger recited to us:
>
> إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَوٰةَ وَيُؤْتُونَ الزَّكَوٰةَ وَهُمْ رَاكِعُونَ
> وَمَنْ يَتَوَلَّ اللهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللهِ هُمُ الْغَالِبُونَ.[126]
>
> *Your Guardian can only be God; His Messenger, and, those who believe, who establish prayer and give charity while bowing. And whoever takes God and His Messenger and those who believe for a guardian, then surely the party of God are they that shall be triumphant* (5:55–5:56).

Sayyid Ibn Ṭāwūs quotes this exact same hadith from *al-Jamᶜ bayn al-Ṣiḥāḥ al-Sittah*, and adds that Ibn Maghāzilī Shāfiᶜī relates it via five chains of narration;[127] one of these, via ᶜAbdullāh Ibn ᶜAbbās, says:

A beggar with a ring in his hand passed by God's Messenger, so God's Messenger asked him, "Who gave you this ring!"

The beggar replied, "That [man] bowing." Ali was bowing in prayer.

The Prophet said:

الْحَمْدُ لِلّٰهِ الَّذِي جَعَلَهَا فِيَّ وَفِي أَهْلِ بَيْتِي.

"Praise be to God Who made it mine and my Household's."

One of Ibn Maghāzilī Shāfiᶜī's narrations on the matter is one that he attributes to Ali Ibn ᶜĀbis without citing the chain of transmission; he says:

Abū Maryam and I went to visit ᶜAṭāʾ; Abū Maryam told him: "Tell Ali the same hadith that you told Abū Jaᶜfar!"

ᶜAbdullāh Ibn ᶜAṭāʾ said:

I was sitting with Abū Jaᶜfar when ᶜAbdullāh Ibn Salām's son passed by him. I asked: "May God make me your sacrifice, is this the son of *whoever has all the knowledge of the Book*?" The Imam said,

> No, on the contrary, it is your master Ali Ibn Abī Ṭālib about whom several verses of God's Book were revealed:
>
> وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ
>
> *and whoever has all the knowledge of the Book* (13:43).
>
> أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ
>
> *Is he then who has insight from his Lord and a witness...follows him...* (11:17).[128]
>
> إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ
>
> *Your Guardian can only be God; His Messenger, and, those who believe, who establish prayer and give charity while bowing* (5:55).

Saddī says in his exegesis that this verse was revealed about Ali.[129]

ᶜAllāmah Majlisī, may God be pleased with him, after quoting this hadith from *al-Ṭarāᵓif*, says: "What we have quoted here is Sayyid Ibn Ṭāwūs's and others' narrations. Ibn Biṭrīq quotes it via many chains of transmission from the authentic books in *al-ᶜUmdah*. Whoever wants these chains of transmission should refer to *al-ᶜUmdah*."

ᶜAllāmah Majlisī adds that the author of *Jāmiᶜ al-Uṣūl* quotes the first hadith that we narrated from Sayyid Ibn Ṭāwūs, from *Ṣaḥīḥ Nisāᵓī* on the authority of Ibn Salām (albeit worded slightly differently).

Ibn Biṭrīq also narrates in *al-Mustadrak* on the authority of Ḥāfiẓ Abū Nuᶜaym, via his chain of narration from Zayd Ibn Hasan, from his father:

> I heard ᶜAmmār Ibn Yāsir say:
>
> وَقَفَ لِعَلِيٍّ سَائِلٌ وَهُوَ رَاكِعٌ فِي صَلَاةِ تَطَوُّعٍ فَنَزَعَ خَاتَمَهُ فَأَعْطَاهُ
>
> A beggar stood by Ali when he was bowing in a supererogatory prayer. He took off his ring and gave it to him. The beggar then went to God's Messenger and told him, and this verse was revealed.

Ibn Biṭrīq also narrates via his chain from Ḍaḥḥāk, on the authority of Ibn ᶜAbbās, that God, the Honorable and Exalted's, words:

إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا

mean Ali Ibn Abī Ṭālib as per His words:

الَّذِينَ يُقِيمُونَ الصَّلَوٰةَ وَيُؤْتُونَ الزَّكَوٰةَ وَهُمْ رَاكِعُونَ

...who establish prayer and give charity while bowing.

ᶜAbdullāh Ibn Salām said: "O God's Messenger, I saw Ali Ibn Abī Ṭālib give his ring away as charity to a needy man, while bowing. We therefore accept him as a Guardian."[130]

He also relates via his chain from Kalbī from Abū Ṣāliḥ from Ibn ᶜAbbās:

> God's Messenger was performing ablution when the verse
>
> إِنَّمَا وَلِيُّكُمُ اللهُ
>
> was revealed to him. He then went to the mosque, and before entering, saw a beggar. He asked: "Who was in the mosque?" The beggar replied: "A man gave his ring to me while he was praying." The Prophet then entered the mosque and saw Ali.

He also narrates via a broken chain on the authority of Ibn Zubayr on the authority of Jābir:

> ᶜAbdullāh Ibn Salām came along with a group complaining about their people's treatment of them since they had become Muslims.
>
> God's Messenger then told them: "Find me a beggar!" We then entered the mosque and a beggar approached him.
>
> He asked him: "Has anyone given you anything?" He replied: "Yes, I passed a man who was bowing, and he gave me his ring."
>
> [The Prophet] said: "Go in and show me." ᶜAbdullāh Ibn Salām says: "We all went, and lo, Ali was standing in prayer. The beggar said: 'This is the man.'" Thereafter, the verse
>
> إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ
>
> was revealed.

He also narrates via a broken chain from ᶜAbd al-Wahhāb Ibn Mujāhid, from his father, from Ibn ᶜAbbās regarding God, the Exalted's, words:

إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ

"It was revealed about Ali Ibn Abī Ṭālib."

He also narrates via his broken chain on the authority of Mūsā Ibn Qays Ḥaḍramī on the authority of Salamah Ibn Kuhayl that Ali donated his ring while bowing. Thereafter:

إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ

was revealed.

Here ᶜAllāmah Majlisī adds:

> Sayyid Ibn Ṭāwūs, in *Saᶜd al-Suᶜūd*, says:
>
> > I saw Muhammad Ibn ᶜAbbās Ibn Ali Ibn Marwān narrate in his exegesis via his chain of transmission saying that the verse
> >
> > إِنَّمَا وَلِيُّكُمُ اللهُ وَ
> >
> > was narrated via ninety routes. All or most of their narrators are opponents to the Household.

The narrators include Ali, Omar Ibn Khaṭṭāb, Othman, Zubayr, ᶜAbd al-Raḥmān Ibn ᶜAwf, Saʿīd Ibn Abī Waqqāṣ, Talḥah, Ibn ᶜAbbās, Abū Rāfiᶜ, Jābir Ibn ᶜAbdillāh Anṣārī, Abū Dharr, Khalīl Ibn Murrah, Ali Ibn al-Husayn, al-Bāqir, al-Ṣādiq, ᶜAbdullāh Ibn Muhammad Ibn al-Ḥanafiyyah, Mujāhid, Muhammad Ibn al-Sarī, ᶜAṭāʾ Ibn Sāʾib, Muhammad Ibn Sāʾib, and ᶜAbd al-Razzāq.

One of the hadiths he relates is a hadith on the authority of Ismāʿīl Ibn Isḥāq al-Rāshidī quoting Yaḥyā Ibn Hāshim, from Muhammad Ibn ʿUbaydillāh Ibn Abī Rāfiᶜ, from ᶜAwn Ibn ʿUbaydillāh, from his father, from his grandfather Abū Rāfiᶜ:

> I went to visit God's Messenger while he was sleeping or receiving revelation, and I saw a snake in the corner of the room, but I hated to kill it and wake the Prophet up, and I thought that he was receiving revelation. So I lay on my side between him and the snake and said: "If it does something bad it will be to me and not to him."
>
> The Prophet then woke up, reciting:
>
> إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا
>
> and then said:
>
> الْحَمْدُ لِلّٰهِ الَّذِي أَكْمَلَ لِعَلِيٍّ نِعَمَهُ وَهَنِيئاً لِعَلِيٍّ بِتَفْضِيلِ اللهِ
>
> "Praise be to God Who perfected His favors on Ali, and may Ali enjoy God's favor."

Then, he asked me: "What are you doing here?" So I told him about the snake. He then told me, "Kill it," so I did so. He then took me by my hand and said:

يَا أَبَا رَافِعٍ لِيَكُونَنَّ عَلِيٌّ مِنْكَ بِمَنْزِلَتِي غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي، إِنَّهُ سَيُقَاتِلُهُ قَوْمٌ يَكُونُ حَقًّا فِي اللهِ جِهَادُهُمْ فَمَنْ لَمْ يَسْتَطِعْ جِهَادَهُمْ بِيَدِهِ فَجَاهَدَهُمْ بِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ بِلِسَانِهِ فَجَاهَدَهُمْ بِقَلْبِهِ، لَيْسَ وَرَاءَ ذَلِكَ شَيْءٌ، وَهُوَ عَلَى الْحَقِّ وَهُمْ عَلَى الْبَاطِلِ.[131]

O Abū Rāfiᶜ! Ali should be to you as I am except that there is no prophet after me. Surely, people against whom there is a duty to struggle for God's sake will fight him. So whoever cannot struggle against them physically should struggle against them with his tongue, and whoever cannot [do so] with his tongue should struggle against them with his heart. There is nothing more compulsory than this; Ali is right and they are wrong!

God's Messenger then went out of the house and said: "O people! Whoever would like to see my trustee, this is my trustee," meaning Abū Rāfiᶜ.

Muhammad Ibn ᶜUbaydillāh says:

When the people were swearing allegiance to Ali Ibn Abī Ṭālib, Talḥah and Zubayr rose against him and headed for Basra; Muᶜāwiyah and the people of Syria also opposed Ali. Abū Rāfiᶜ says: "This was as God's Messenger had said, that people against whom it is a duty to struggle for God's sake would fight Ali, so whoever cannot struggle against them physically, then with his tongue; and whoever cannot [struggle] with his tongue, then with his heart. There is no further decrement."

Thereafter, Abū Rāfiᶜ sold his house and land in Khaybar, and although he was a frail old man of eighty-five years, he, along with his family and tribe, went out to fight [alongside] Ali. He then said:

الْحَمْدُ لِلّٰهِ، لَقَدْ أَصْبَحْتُ وَمَا أَعْلَمُ أَحَدًا بِمَنْزِلَتِي، لَقَدْ بَايَعْتُ الْبَيْعَتَيْنِ بَيْعَةَ الْعَقَبَةِ وَبَيْعَةَ الرِّضْوَانِ، وَلَقَدْ صَلَّيْتُ الْقِبْلَتَيْنِ، وَهَاجَرْتُ الْهِجْرَتَيْنِ.

"Praise be to God, I have become such that I know no one who has my status! I made both pledges of allegiance: the pledge at the pass (*ᶜAqabah*) and the pledge of satisfaction (*Riḍwān*); I prayed in both directions (*qibla-tayn*), and made all three moves (*hijar*)!"

He was asked what all three moves were.

He continued: "One move was with Jaʿfar Ibn Abī Ṭālib, to the Negus' land when God's Messenger sent him. One move was with God's Messenger to Medina. This is a move with Ali Ibn Abī Ṭālib to Kufa."

Abū Rāfiʿ stayed with him until Imam Ali was martyred. Then he returned to Medina with Imam Hasan—while in Medina, he had no house or land!

Imam Hasan divided his father's house in half, giving him one half to live in with his family, and even gave him a piece of farmland at Yanbuʿ. However, years later, his son, ʿUbaydillāh Ibn Abi Rāfiʿ, sold it to Muʿāwiyah for 260,000 dirhams.

Abū Rāfiʿ said:

> The ring that Ali gave away was a silver ring that weighed a *mithqāl* [nearly five grams]. On the stone of the ring was engraved
>
> اَلْمُلْكُ لِلّٰهِ
>
> "The kingdom is God's." Hasan Ibn Muhammad ʿAlawī narrates from his grandfather Yaḥyā, from Ahmad Ibn Yazīd, from ʿAbd al-Wahhāb, from Mukhallad, from Mubārak that Omar Ibn al-Khaṭṭāb said: "From my property, I put aside charity to be given on my behalf, while I was bowing, twenty-four times so that what had been revealed about Ali would be revealed about me, [too,] but there was no revelation![132]

Sayyid Hāshim Baḥrānī relates the story of Abū Rāfiʿ, and the revelation of the verse of Guardianship, in *Tafsīr al-Būrhān*, from Shaykh Ṭūsī's *Amālī*, via his chain of transmission from Abū Rāfiʿ in the same wording as cited above. An abridged version of the hadith is also cited in *Ghāyat al-Marām* from Hāfiẓ Abū Nuʿaym, from ʿAwn Ibn ʿUbaydillāh Ibn Abī Rāfiʿ, from his father, from his grandfather Abū Rāfiʿ. Thus, we can call it hadith number 3 from *Ghāyat al-Marām*—or hadith number 3 to avoid having to repeat *Ghāyat al-Marām*.[133]

Three: Muwaffaq Ibn Ahmad Khārazmī, known as Akhṭab Khuṭabāʾ Khārazm (the best orator in Khārazm) to the Sunnis, says:

> In reply to Muʿāwiyah's letter to ʿAmr Ibn al-ʿĀṣ asking him to help him against Imam Ali, ʿAmr Ibn al-ʿĀṣ said:
>
> لَقَدْ عَلِمْتَ يَا مُعَاوِيَةَ مَا اَنْزَلَتْ فِي كِتَابِهِ فِي عَلِيٍّ مِنَ الْاٰيَاتِ الْمُتْلُوَّاتِ فِي فَضَائِلِهِ الَّتِي لَا يَشْرَكُهُ فِيهَا أَحَدٌ

O Muʿāwiyah, you know the [oft-]recited verses revealed in God's Book about Ali's virtues that are not shared by anyone else, such as the Exalted's words: *They fulfil vows* (76:7), His words:

إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَوٰةَ وَيُؤْتُونَ الزَّكَوٰةَ وَهُمْ رَاكِعُونَ.

Your Guardian can only be God; His Messenger, and, those who believe, who establish prayer and give charity while bowing (5:55) ,and His words:

أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِ...

Is he then who has insight from his Lord and a witness of his [kind] follows him... (11:17). We know that God says about him:

رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللهَ عَلَيْهِ.

men who are true to the covenant which they made with God (33:23), God having told His Messenger about him:

قُل لَّا أَسْئَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ.

Say, "I do not ask of you any reward for it but love for [my] close relations" (42:23).[134]

Four: Shaykh Ibrāhīm Ibn Muhammad Ḥamwīnī, one of the most illustrious Sunni scholars, narrates via his chain from Sufyān Ibn Ibrāhīm Ḥarīrī, from his father, from Abū Ṣādiq, that Ali said:

أُصُولُ الْإِسْلَامِ ثَلَاثَةٌ لَا يَنْفَعُ وَاحِدٌ مِنْهُنَّ دُونَ صَاحِبِهِ: الصَّلَوٰةُ وَالزَّكَوٰةُ وَالْوَلَايَةُ.

"Islam has three fundamentals, one of which is of no use without the others: prayer, charity, and Guardianship."

Wāḥidī says:

This is deduced from the Exalted's words:

إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَوٰةَ وَيُؤْتُونَ الزَّكَوٰةَ وَهُمْ رَاكِعُونَ.

Your Guardian can only be God; His Messenger, and, those who believe, who establish prayer and give charity while bowing (5:55) because God made the believers love each other. He then only ever describes them as establishing prayer and giving charity. He then says:

الَّذِينَ يُقِيمُونَ الصَّلَوٰةَ وَيُؤْتُونَ الزَّكَوٰةَ

who establish prayer and give charity while bowing, so whoever loves Ali loves God and His Messenger. The Exalted says in another verse that He has made him beloved to His believing servants:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَٰنُ وُدًّا.

Surely (as for) those who believe and do good deeds for them will the Merciful bring about love (19:96).

Wāḥidī also says:

[We also have a narration with an unbroken chain] on the authority of ᶜAṭāᵓ from Ibn ᶜAbbās regarding the Exalted's words:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

It was revealed about Ali Ibn Abī Ṭālib.

مَا مِنْ مُسْلِمٍ إِلَّا وَلِعَلِيٍّ فِي قَلْبِهِ مَحَبَّةٌ

"There is not a single Muslim without love for Ali in his heart."

Later on, Wāḥidī says:

[We also have a narration via an unbroken chain] on the authority of Barāᵓ Ibn ᶜĀzib that says:

God's Messenger said:

يَا عَلِيُّ قُلِ اللَّهُمَّ اجْعَلْ لِي عِنْدَكَ عَهْدًا وَاجْعَلْ لِي فِي صُدُورِ الْمُؤْمِنِينَ مَوَدَّةً فَأَنْزَلَ اللهُ: «إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا» قَالَ: نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ.[135]

O Ali, say: "O my Creator, make a covenant for me with You and put love for me in the hearts (*ṣudūr*) of the believers!"

God then revealed:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا.

Surely (as for) those who believe and do good deeds for them will the Merciful bring about love (19:96). [Barāᵓ Ibn ᶜĀzib, who is the relater of the hadith,] says: "It was revealed about Ali Ibn Abī Ṭālib."

Five: Ibrāhīm Ibn Muhammad Ḥamwīnī narrates via an unbroken chain from Zayd Ibn Ali Ibn al-Husayn from his father, from his grandfather, the Master of the Martyrs:

سَمِعْتُ عَمَّارَ بْنَ يَاسِرٍ يَقُولُ

I heard ᶜAmmār say:

A beggar stood by Ali while he was bowing in supererogatory prayer, so he took his ring off and gave it to the beggar. Then [the needy man] went to God's Messenger and informed him about that. Thereafter, this verse

إِنَّمَا وَلِيُّكُمُ اللهُ

was revealed to the Prophet. So God's Messenger recited it, and then said:

مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ.[136]

"Whoever's Master I am, Ali is [also] his Master."'

In *Tafsīr al-Būrhān*, Sayyid Hāshim Baḥrānī relates this hadith via a different chain from *Tafsīr al-ᶜAyyāshī*, from Hasan Ibn Zayd, from his father, from his grandfather.[137]

In *Tafsīr al-ᶜAyyāshī*, this exact same hadith is related from Khālid Ibn Yazīd, from Muᶜammar Ibn Makkī, from Isḥāq Ibn ᶜAbdillāh Ibn Ali Ibn Ali Ibn al-Husayn, from Hasan Ibn Zayd, from his father, Zayd Ibn al-Hasan, from his grandfather Imam Hasan Mujtabā. He adds this supplication at the end:

اللّٰهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ.[138]

"[The Prophet said:] 'O God! Be a friend to whoever accepts Ali as Master and an enemy to whoever is Ali's enemy!' "

Majlisī relates it in its entirety, along with the addition to the end, from *Tafsīr al-ᶜAyyāshī*.[139]

Muḥaddith Baḥrānī also relates it from Ḥāfiẓ Abū Nuᶜaym Iṣfahānī via a broken chain (*marfūᶜ*) from Zayd Ibn Hasan, from his father, from ᶜAmmār Ibn Yāsir.[140]

Six: From Muhammad Ibn Yaᶜqūb Kulaynī via his chain from Zurārah, quoting Imam Bāqir:

[Zurārah says:] I asked him about the Exalted and Sublime God's words:

وَمَا ظَلَمُونَا وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

...and, they did not wrong Us, but they did wrong themselves (2:57). He said:

إِنَّ اللهَ أَعْظَمُ وَأَعَزُّ وَأَجَلُّ مِنْ أَنْ يَظْلِمَ وَلَٰكِنَّهُ خَلَطَنَا بِنَفْسِهِ فَجَعَلَ ظُلْمَنَا ظُلْمَهُ، وَوَلَايَتَنَا وَلَايَتَهُ حَيْثُ يَقُولُ: «إِنَّمَا وَلِيُّكُمُ اللهُ وَالَّذِينَ آمَنُوا» يَعْنِي الْأَئِمَّةَ مِنَّا. ثُمَّ قَالَ فِي مَوْضِعٍ آخَرَ: «وَمَا ظَلَمُونَا وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ» ثُمَّ ذَكَرَ مِثْلَهُ.[141]

Surely God is too Great, Mighty and Majestic to be oppressed. However, He added us to Himself, made oppression of us oppression of Him, and our Guardianship His Guardianship where He says

إِنَّمَا وَلِيُّكُمُ اللهُ وَالَّذِينَ آمَنُوا

meaning the Imams among us. He then says elsewhere: ...*and, they did not wrong Us, but they did wrong themselves* (2:57). He then said the same [about it].

Seven: Related on the authority of Muhammad Ibn Yaʿqūb, Ali Ibn Ibrāhīm, from his father, from Ibn Abī ʿUmayr, from Omar Ibn Udhaynah, from Zurārah, Fuḍayl Ibn Yasār, Bukayr Ibn Aʿyun, Muhammad Ibn Muslim, Yazīd Ibn Muʿāwiyah, and Abū al-Jārūd all on the authority of Imam Bāqir:

God, the Mighty and Exalted, ordered His Messenger to appoint Ali the Master of the Faithful as Guardian, and revealed this verse:

إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَوٰةَ وَيُؤْتُونَ الزَّكَوٰةَ وَهُمْ رَاكِعُونَ

Your Guardian can only be God; His Messenger, and, those who believe, who establish prayer and give charity while bowing (5:55) and imposed the Guardianship of *those...in authority*; however, [people] did not know what [the Guardianship] was. Therefore, God commanded Muhammad to explain Guardianship to them, as he had explained prayer, charity, fasting, and *ḥajj*.

Thereafter, when this [command] came from God, God's Messenger's breast became straitened; he feared that the people would apostatize from their religion and reject him. So his breast became straitened, and he consulted His Lord, the Mighty and Exalted. God then revealed to him:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللهُ يَعْصِمُكَ مِنَ النَّاسِ

O Messenger! deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and God will protect you from the people (5:67).

He then proclaimed what God, Exalted is His Remembrance, had commanded, announced Ali as Guardian at Ghadīr Khumm, called for congregational prayer, and told those present to tell those absent.

Omar Ibn Udhaynah, [who is the narrator of this hadith,] says:

All [the narrators,] except Abū al-Jārūd say that Imam Baqīr said:

The duties would be revealed one after the other; [accepting] the Guardianship was the final duty. God, Mighty and Exalted, then revealed:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي.

This day have I perfected for you your religion and completed My favour on you (5:3).

God, the Mighty and Exalted, is saying: "I am not revealing anything to you after this duty. I have completed the duties."[142]

Eight: It is related from Muhammad Ibn Yaʿqūb via his chain from Ahmad Ibn Muhammad, from Ali Ibn Ḥakam, from Husayn Ibn Abū al-Aʿlā:

I asked Abū ʿAbdillāh [Imam Ṣādiq]: "The Executors—is obedience to them compulsory?" He replied:

Yes, it is they about whom God says:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ.

Obey God, and obey the Messenger and those of you who are in authority (4:59).

It is they about whom God says:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ.[143]

Your Guardian can only be God; His Messenger, and, those who believe, who establish prayer and give charity while bowing (5:55).

Nine: It is related in Ali Ibn Ibrāhīm's exegesis, from his father, from Ṣafwān, from Abān Ibn Othman, from Abū Ḥamzah al-Thumālī that Imam Bāqir said:

While God's Messenger was sitting with a group of Jews including ʿAbdullāh Ibn Salām, this verse was revealed to him; thereafter, God's Messenger went out to the mosque, and a beggar met him, so he asked: "Has anyone given you anything?" He replied: "Yes, that man who is praying."

God's Messenger then proceeded, and lo, it was Ali [Ibn Abī Ṭālib].

Majlisī quotes this hadith in *Biḥār al-Anwār* from *Tafsīr Ali Ibn Ibrāhīm*. Baḥrānī also quotes it in *Tafsīr al-Būrhān* on the authority of Ali Ibn Ibrāhīm.

Ten: *Tafsīr al-ᶜAyyāshī* says that Ibn Abī Yaᶜfūr said:

I asked Abū ᶜAbdillāh [Imam Ṣādiq]: "Shall I present to you my religion through which I serve God?" He replied: "Present it." I said:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ

"I testify that there is no god except God, and testify that Muhammad is God's Messenger. I confess what he brought from God."

[Ibn Abī Yaᶜfūr says]: I then named the Imams to him until I reached Abū Jaᶜfar [Imam Bāqir]. I said: "I say about you what I say about them."[144]

He said: "I forbid you to spread my name among the people."

Abān, the narrator of the hadith says:

Ibn Abi Yaᶜfūr said:

I said in addition to what I had initially said:

And I claim that they are those about whom God says in the Qur'an:

أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Obey God, and obey the Messenger and those of you who are in authority (4:59).

The Holiness said: "And the other verse!"

I said: "May I be made sacrifice to you, which verse?"

He said:

إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَوٰةَ وَيُؤْتُونَ الزَّكَوٰةَ وَهُمْ رَاكِعُونَ

Your Guardian can only be God; His Messenger, and, those who believe, who establish prayer and give charity while bowing (5:55).

Then he said to Ibn Abī Yaᶜfūr: "May God have mercy on you!"

I asked: "Are you saying may God have mercy on me over my confessing to this matter?"

He replied: "May God have mercy on you over this matter."

Majlisī quotes this hadith up to

إِنَّمَا وَلِيُّكُمُ اللهُ

from *Tafsīr al-ᶜAyyāshī* but omits the rest.[145]

Eleven: *Tafsīr al-ᶜAyyāshī* says via his chain of transmission from Mufaḍḍal Ibn Ṣāliḥ, on the authority of one of the companions, on the authority of either [Imam] Bāqir or [Imam] Ṣādiq:

لَمَّا نَزَلَتْ هَذِهِ الآيَةُ: «إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا» شُقَّ ذَلِكَ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَخَشِيَ أَنْ يُكَذِّبَهُ قُرَيْشٌ فَأَنْزَلَ اللهُ:
يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ فَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ
فَقَامَ بِذَلِكَ يَوْمَ غَدِيرِ خُمٍّ.[146]

When this verse *Your Guardian can only be God; His Messenger, and, those who believe...*was revealed, it was troublesome for the Prophet, and he was afraid that the Quraysh would reject him, so God revealed: *O Messenger! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message...*(5:67). He then carried that out on the Day of Ghadīr Khumm.

Majlisī, may God be pleased with him, relates this hadith in its entirety.[147]

Twelve: *Tafsīr al-ᶜAyyāshī* says on the authority of Abū Jamīlah, on the authority of one of the companions, on the authority of one of the two Imams, that the Prophet said:

إِنَّ اللهَ أَوْحَى إِلَيَّ أَنْ أُحِبَّ أَرْبَعَةً: عَلِيًّا وَأَبَا ذَرٍّ وَسَلْمَانَ وَمِقْدَادَ، قُلْتُ: أَلَا فَمَا كَانَ مِنْ كَثْرَةِ النَّاسِ؟ أَمَا كَانَ أَحَدٌ يَعْرِفُ هَذَا الْأَمْرَ؟ قَالَ: بَلَى ثَلَاثَةً،
قُلْتُ: هَذِهِ الْآيَاتُ الَّتِي أُنْزِلَتْ: إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا، وَقَوْلُهُ: أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ، أَمَا كَانَ أَحَدٌ يَسْأَلُ فِيمَ نَزَلَتْ؟،
قَالَ: مِنْ ثَمَّ أُتِيتُمْ لَمْ يَكُونُوا يَسْأَلُونَ.

"God has inspired me to love four [people]: Ali, Salmān, Abū Dharr, and Miqdād." [The relater says:] I asked: "Why, what about the many [other] people? Did none of them know this mandate?" [The Imam] replied: "Yes, Three!"

I said:

These verses that were revealed: *Your Guardian can only be God; His Messenger, and, those who believe* (5:55) and His words:

إِنَّمَا وَلِيُّكُمُ اللهُ وَآيَة: أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُم

Obey God, and obey the messenger and those of you who are in authority (4:59), was there no one who asked about whom they were revealed?

He replied: "From when it came to them they did not ask."

Majlisī quotes this hadith in its entirety in *Biḥār al-Anwār*.

Thirteen: *Tafsīr al-ᶜAyyāshī* relates via its chain from Fuḍayl on the authority of Abū Jaᶜfar [Imam Bāqir] by way of exegesis of the verse:

إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا

"They are the Imams."

Majlisī also cites this hadith.

Fourteen: Ibn Bābawayh narrates via his chain from Abū Saᶜīd Warrāq, from his father, from Jaᶜfar Ibn Muhammad, from his father, from his grandfather, the hadith about the Master of the Faithful's adjuration of Abū Bakr, when Abū Bakr seized the caliphate, and the Imam cited his virtues to Abū Bakr, and the Prophet's explicit reference to his successorship. Some of what he said was:

أَنْشُدُكَ بِاللهِ إِلَيَّ الْوَلَايَةُ مِنَ اللهِ مَعَ وَلَايَةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فِي آيَةِ زَكَاةِ الْخَاتَمِ، أَمْ لَكَ؟ قَالَ: بَلْ لَكَ.[148]

"I adjure you by God, do I or you have God-given Guardianship along with God's Messenger's Guardianship according to the verse on the charitable donation of the ring?" He replied: "No, you do."

Fifteen: Shaykh Ṭūsī says in *al-Majālis* via his chain from Abū Dharr quoting the hadith about Ali's adjurement of Othman, Zubayr, ᶜAbd al-Raḥmān Ibn ᶜAwf, and Saᶜd Ibn Abī Waqqāṣ in the Council and his argument against them on the basis of explicit indications by God's Messenger:

They all approved what he said. Some of what he said was:

فَهَلْ فِيكُمْ أَحَدٌ أَتَى الزَّكَاةَ وَهُوَ رَاكِعٌ فَنَزَلَتْ فِيهِ: «إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَوةَ وَيُؤْتُونَ الزَّكَوةَ وَهُمْ رَاكِعُونَ» غَيْرِي؟ قَالُوا: لَا.[149]

"I adjure you by God: Is there anyone among you apart from me, who gave charity while bowing and about whom *Your Guardian can only be*

God; His Messenger, and, those who believe, who establish prayer and give charity while bowing was revealed?!"

They all said: "No."

Sixteen: It is related by Aḥmad Ibn Ali Ibn Abī Ṭālib Ṭabarsī in *al-Iḥtijāj* concerning Imam Abū al-Hasan III and Ali Ibn Muhammad Hādī's letter to the people of Aḥwāz, when they asked him about predestination and free will. He said:

> The entire nation, without exception, unanimously agrees that the Qur'an is indubitable truth, according to all sects. They are right in their unanimous agreement, believe what God has revealed, and are guided by what the Prophet said:
>
> لَا تَجْتَمِعُ اُمَّتِي عَلَى ضَلَالَة
>
> "My nation will not unanimously agree on error." So, he was telling [us] that whatever the nation agrees over, and which they do not disagree with each other over, is the truth.
>
> This is the meaning of the hadith, not ignorant people's interpretation of it, or what opponents say, by rendering the Scripture's Law a nullity, following fabricated hadiths and falsified narrations, following ruinous, perditious desires that contradict the text of the Scripture and the truth of the bright, clear verses. We ask God to grant us the success to pray and to lead us to forthrightness.
>
> When the Scripture confirms the truthfulness of a narration and corroborates it, but one group out of the nation denies it and opposes it with one of those fabricated hadiths, they then go astray through denying it and pushing away the Scripture!
>
> The most authentic narration out of those corroborated by the Scripture is, for example, the narration from God's Messenger, which is unanimously agreed upon:
>
> إِنِّي مُسْتَخْلِفٌ فِيكُمْ خَلِيفَتَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا بَعْدِي وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.
>
> "Surely I leave two successors among you: God's Book and my close family (*'itratī*). As long as you hold fast to them, you will never go astray after I die. They will never separate from each other until they come to me at the pool."
>
> Another wording of this prophetic hadith but that means exactly the same is:

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي: أَهْلَ بَيْتِي، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا.

"Surely I am leaving two weighty things among you: God's Book and my close family, my Household; they will never separate from each other until they come to me at the pool. As long as you cling to them both, you will never go astray."[150]

We find evidence in support of this hadith text in God's Book, such as:

إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَوٰةَ وَيُؤْتُونَ الزَّكَوٰةَ وَهُمْ رَاكِعُونَ.

Your Guardian can only be God; His Messenger, and, those who believe, who establish prayer and give charity while bowing.

Then scholars' narrations unanimously agree that that is for Imam Ali: he gave his ring away while he was bowing, and God thanked him for it and revealed this verse about him. Then we find that God's Messenger had out of all his companions appointed him as deputy with these words:

مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ؛ اللّٰهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ.

"Whoever's Master I am, Ali is also his Master. O God, be a friend to whoever accepts him as Master, and an enemy to whoever is his enemy." And he said:

عَلِيٌّ يَقْضِي دَيْنِي وَيُنْجِزُ مَوْعِدِي وَهُوَ خَلِيفَتِي عَلَيْكُمْ بَعْدِي.

"Ali will repay my debt and fulfill my promise, and he is my Successor in charge of you after I die." And when he appointed him as deputy in Medina, [Ali] said:

يَا رَسُولَ اللهِ، أَتُخَلِّفُنِي عَلَى النِّسَاءِ وَالصِّبْيَانِ.

"O God's Messenger, are you leaving me in charge of the women and children?" and God's Messenger replied:

أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

"Are you not content to be to me as Aaron was to Moses, except that there is no Prophet after me?" Then we realized that the Scripture testifies, confirming these narrations and corroborating these quota-tions. Therefore, people too must concede them if these narrations and the Qur'an agree.

When we find that these narrations agree with the Book of God, and find that the Book of God also agrees with these narrations and is evidence of them, following is mandatory; no one but stubborn or sinful people transgress it.[151]

Imam Ali Relies on the Guardianship Verse as Evidence in an Argument Presented to the Hypocrites

Eighteen: Ṭabarsī says in *al-Iḥtijāj* in the Master of the Faithful's hadith:

> The hypocrites asked God's Messenger: "Does your Lord have anything else to impose on us after what he has imposed on us? Say so to calm ourselves that there is nothing left!"
>
> It was then God sent down this verse:
>
> قُلْ إِنَّمَا أَعِظُكُم بِوَاحِدَةٍ
>
> *Say: "I exhort you only to one thing..."* (34:46)
>
> يَعْنِي الْوَلَايَةَ،
>
> —meaning Guardianship—
>
> فَأَنْزَلَ اللهُ إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَوٰةَ وَيُؤْتُونَ الزَّكَوٰةَ وَهُمْ رَاكِعُونَ. وَلَيْسَ بَيْنَ الْأُمَّةِ خِلَافٌ أَنَّهُ لَمْ يُؤْتِ الزَّكَوٰةَ يَوْمَئِذٍ وَهُوَ رَاكِعٌ غَيْرُ رَجُلٍ وَاحِدٍ لَوْ ذُكِرَ اسْمُهُ فِي الْكِتَابِ لَاسْقِطَ مَعَ مَا اسْقِطَ مِنْ ذِكْرِهِ، وَهٰذَا وَمَا أَشْبَهَهُ مِنَ الرُّمُوزِ الَّتِي ذَكَرْتُ لَكَ تُرِكَتْ فِي الْكِتَابِ لِيَجْهَلَ مَعْنَاهَا الْمُحَرِّفُونَ فَيَبْلُغَ إِلَيْكَ وَإِلَى أَمْثَالِكَ، وَعِنْدَ ذٰلِكَ قَالَ اللهُ عَزَّ وَجَلَّ:
>
> الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا.[152]
>
> and God then revealed
>
> إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ
>
> *Your Guardian can only be God; His Messenger, and, those who believe, who establish prayer and give charity while bowing.* There is no disagreement among the nations that only one man gave charity while bowing that day. If his name had been mentioned in the Scripture, it would have been removed along with whatever other reference was removed.
>
> The meaning of this and similar allusions recorded in the Book is unknown to forgers, so it reaches you and the likes of you. Thereupon, God, Mighty and Exalted, said:
>
> الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا.

This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion (5:3).

Sayyid Hāshim Baḥrānī says: "Imam Ali Ibn Muhammad al-Hādī suffices as reporter of the consensus that it was revealed about Imam Ali. His word is also authoritative, so there is nothing further to add."[153]

Imam Ali and all the other Imams argued on the basis of the verse on Guardianship and charitable donation of the ring. They used it as evidence and proof against their enemies who disputed and claimed the contrary. So far, no one has denied that the verse is about the Master of the Faithful.

Ṭabarsī also says:

> The Master of the Faithful's argument against the members of the Council (Zubayr, Ṭalḥah, Othman, Saʿd, and ʿAbd al-Raḥmān) on the day of the Council meeting, after much adjuration and debate, was as follows:
>
> قَالَ: نَشَدْتُكُمْ بِاللهِ: هَلْ فِيكُمْ أَحَدٌ نَزَلَتْ فِيهِ هَذِهِ الآيَةُ: إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَوةَ وَيُؤْتُونَ الزَّكَوةَ وَهُمْ رَاكِعُونَ، غَيْرِي؟ قَالُوا: لا.[154]
>
> "[The Imam] said: 'I adjure you by God, is there anyone among you, except me, about whom this verse: *Your Guardian can only be God; His Messenger, and, those who believe, who establish prayer and give charity while bowing* (5:55) was revealed?' They replied: 'No.'"

Imam Ali Refers to the Verse in an Argument Presented to the Muhājir and Anṣār

Ṭabarsī also relates the Master of the Faithful's argument with the Migrants and Helpers:

> قَالَ: فَأَنْشُدُكُمْ بِاللهِ: أَتَعْلَمُونَ حَيْثُ نَزَلَتْ: يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُمْ، وَحَيْثُ نَزَلَتْ: إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَوةَ وَيُؤْتُونَ الزَّكَوةَ وَهُمْ رَاكِعُونَ، وَحَيْثُ نَزَلَتْ: وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً
> قَالَ النَّاسُ: يَا رَسُولَ اللهِ، أَخَاصَّةً فِي بَعْضِ الْمُؤْمِنِينَ أَمْ عَامَّةً لِجَمِيعِهِمْ؟
> فَأَمَرَ اللهُ نَبِيَّهُ أَنْ يُعَلِّمَهُمْ وُلَاةَ أَمْرِهِمْ وَأَنْ يُفَسِّرَ لَهُمْ مِنَ الْوَلَايَةِ مَا فَسَّرَ لَهُمْ مِنْ صَلَاتِهِمْ وَزَكَاتِهِمْ وَصَوْمِهِمْ وَحَجِّهِمْ، فَنَصَبَنِي لِلنَّاسِ عَلَماً بِغَدِيرِ خُمٍّ.[155]

[The Imam said:] I adjure you by God, do you know when *Obey God, and obey the messenger and those of you who are in authority* (4:59), was revealed, when

إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا

Your Guardian can only be God; His Messenger, and, those who believe (5:55) was revealed, and when *and have not taken any one as an adherent besides God and His Messenger and the believers* (9:16) was revealed, people asked: "O God's Messenger, are these verses exclusively about some believers, or do they apply to all of them?"

God then commanded His Prophet to tell them who those in charge of them were and to explain Guardianship to them as he had explained their prayer, charity, fasting, and *ḥajj* to them, so he hoisted me (*naṣabanī*)[156] as a banner for the people at Ghadīr Khumm.

More of what Ṭabarsī quotes from Ali's argument with the Migrants and Helpers is a hadith from Sulaym Ibn Qays:

A man asked Ali Ibn Abī Ṭālib, and I heard: "Tell me your best virtue!"

He replied: "What God revealed in His Book."

The man asked: "And what did God reveal about you?"

[The Imam] said:

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ

Is he then who has insight from his Lord and a witness of his [kind] follows him... (11:17)? I am a witness of God's Messenger's kind.

He says:

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَىٰ بِاللهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ

Those who disbelieve, say, "You are not a messenger." Say, "God and whoever has all the knowledge of the Book suffice as a Witness between you and me (13:43)."

He means me alone by *whoever has all the knowledge of the Book.*

He then did not fail to mention a single thing that God had revealed about him, such as His words:

إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Your Guardian can only be God; His Messenger, and, those who believe, who establish prayer and give charity while bowing (5:55); His words:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ.[157]

Obey God, and obey the messenger and those of you who are in authority (4:59) and so on...

The Shiʿa Hadiths on the Guardianship Verse and the Story of the Ring

Baḥrānī says:

> ʿAmmār Sābāṭī quotes Imam Ṣādiq as saying that the ring that Ali gave away weighed four *mithqāls*. Its band was made out of silver, and its stone weighed five *mithqāls* and was a red ruby. Its value was the annual tax revenue from the Levant. The tax revenue from the Levant was 300 loads of silver and 4 loads of gold. The ring had belonged to Marān Ibn Ṭawq, whom the Master of the Faithful had killed in battle and from whose finger he had taken the ring. He brought it to the Messenger amongst the spoils of war, and the Prophet told him to take the ring.[158] He then took the ring and approached, wearing it on his finger, and gave it away to the beggar while praying behind the Prophet.

The Features and Value of the Ring He Gave Away

Ghazālī says in *Sirr al-ʿĀlamīn* (*The Secret of All the Worlds*): "The ring that the Master of the Faithful gave away was Solomon, son of David's."' Shaykh Ṭūsī says: "He gave the ring away on twenty-fourth of Dhū al-Ḥijjah. The author of *Masārr al-Shīʿah* says the same; he says in the alternative that it was on the date of the prayer duel.[159]

ʿAllāmah Amīnī lists in *al-Ghadīr*, vol. 3, pp. 156–162, the names of sixty-six Sunni memorizers and the great Shaykhs of the Qurʾan along with the titles of their books; they all say that this verse was revealed for the Master of the Faithful. Thus Ibn Taymiyyah's stubborn opposition to the Shiʿa and propaganda for the Umayyads is nothing but resistance to the truth and denial of something that is a priori.

ʿAllāmah Ṭabāṭabāʾī, may God be pleased with him, after extensive discussion of the Guardianship verse, selecting from every category of hadiths one that is relevant, concludes:

> There are a great many hadiths concerning the revelation of these two verses in relation to the story about his giving the ring away, and Baḥrānī cites some of them in *Ghāyat al-Marām*; all these hadiths are correctly recorded there. We content ourselves with citing examples of the different wordings in telling the story.

Many companions narrate it, such as Abū Dharr al-Ghifārī, ᶜAbdullāh Ibn ᶜAbbās, Anas Ibn Mālik, ᶜAmmār Ibn Yāsir, Jābir Ibn ᶜAbdillāh al-Anṣārī, Salamah Ibn Kuhayl, Abū Rāfiᶜ, ᶜAmr Ibn al-ᶜĀṣ, Ali Ibn Abī Ṭālib, and al-Husayn Ibn Ali; the same applies to others, such as Imam Sajjād, Imam Bāqir, Imam Ṣādiq, and other leading traditionists. Leading hadith-based exegetes without any hesitation agree on it, such as Ahmad Ibn Ḥanbal, Nasāʾī, Ṭabarī, Ṭabarānī, and ᶜAbd Ibn Ḥamīd, as do hadith-memorizers and leading traditionists.

Theologians also confirm its attributability to God's Messenger, and jurisprudents refer to it in the discussion on whether moving about excessively invalidates prayer, and in the discussion on whether supererogatory almsgiving counts as *zakāt*. Exegetes who are experts on grammar, such as Zamakhsharī in *al-Kashshāf*[160] and Abū Ḥayyān in his exegesis, have not disputed the applicability of the verse to the Master of the Faithful, Ali Ibn Abī Ṭālib, nor have narrators who are native speakers.

Therefore, no attention should be paid to what some say—that the story about the ring is a fabrication. Some of them, such as Ibn Taymiyyah, exaggerate by claiming that the consensus of scholars is that it is a fabrication, but this a remarkable claim, and you will realize the truth from the above exposition.[161]

The above was all discussion of the background to the revelation of the Guardianship verse. We learned that there are a great many (*mustafiḍah*) or indeed an indubitably large number of narrators who say that it was revealed about Imam Ali. Furthermore, there is a consensus or at least a claim that there is a consensus. Now, let us see what the verse means. What does it mean from the perspective of understanding the Qurʾan (*Fiqh al-Qurʾan*)?

As mentioned above, *walī* is of the *faᶜīl* form, and is derived from the infinitive *walāyah* (closeness). As Rāghib Iṣfahānī says in *Mufradāt al-Qurʾan*:

الولاء (بفتح الواو) والتوالي أن يحصل شيآن فصاعداً حصولاً ليس بينهما ما ليس منهما.

Walāʾ and *tawālin* both mean two or more things being such that nothing that is not one of them comes between them. This is the true meaning of *walāyah*; all the other meanings, such as "helping," "love," "affection," "disposal of affairs," and "patronage deriving from manumission" are all derived from that root. There are extraneous matters particular to all the contexts in which it is used, but the root meaning is common to all those contexts.

Hence, *walāyah* is not a homonym with several different meanings; on the contrary, it has one meaning and is used univocally. Whenever there is nothing in the context to indicate that it is being used metaphorically as opposed to literally, or nothing to particularize it as referring specifically to disposal, love, manumission, or any of those other meanings, the intended meaning must be the root or general meaning. We only ever restrict ourselves to a particular meaning when there is an indication in the context.

This is the meaning of *walāyah* and the derivatives from this verbal noun; that is why it is used metaphorically to refer to closeness in terms of location, relationship, friendship, assistance, and belief.

Rāghib says:

تَوَلِّي

used transitively means *walāyah*—something moving to the closest place. Examples are:

وَلَّيْتُ سَمْعِي كَذَا، وَوَلَّيْتُ عَيْنِي كَذَا، وَوَلَّيْتُ وَجْهِي كَذَا

"I turned my ears...I turned my eyes...I turned my face towards it." God says:

فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا

...so We shall surely turn you to a qiblah which you shall like (2:144);

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

...turn then your face towards the Sacred Mosque (2:144);

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

...and wherever you are, turn your face towards it (2:144).

When

تولّى

is either explicitly or implicitly used phrasally with

عن

it means to turn away from and leave being close to it.[162]

Now, based on the above, it is clear that *walāyah* means a particular closeness. In spiritual matters it requires that the *walī* has a right that no one else does other than through an intermediary.

That is why all personal affairs can either be carried out by the person concerned or by a deputy or representative—when a *walī* like a deceased's *walī* does so, it is because the *walī* has guardianship, since

the *walī* who is the heir can dispose of the deceased's estate exactly as the deceased could within his lifetime. This guardianship (*walāyah*) is "the guardianship of inheritance."

Another example is a minor's guardian (*walī*) who disposes of the minor's affairs by virtue of his guardianship.

Another example is an ally (*walī al-nuṣrah*) because he provides all kinds of aid and assistance out of a desire to defend in situations that require it.

Obviously God the Exalted is the creatures' Guardian (*Walī*) in regulating their affairs in this world and the Hereafter; He is the Guardian of the believers in regulating their affairs of religion and propagation and guiding them towards perfection, granting them success, and removing all impediments and obstacles. The Prophet is the Guardian of the people, the best of whom are the believers, by God's authority (*walāyah*) and with His permission; Ali too has Guardianship (*walāyah*) over the nation by God's authority (*walāyah*). Therefore, in the verse:

إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا

we must interpret Guardianship (*walāyah*) literally and in accordance with its root meaning, which entails disposal of affairs, having greater authority over people than they have over their own selves, property, guardianship of daughters (*ʿirḍ*), and religion.

In the noble verse, "Guardian" is singular: *Your Guardian*, but not plural "your Guardians," even though the predicate is plural:

اللهُ وَرَسُولُهُ وَالْمُؤْمِنُونَ الَّذِينَ

This is because "guardianship" is singular and not plural. Guardianship is inherently God's alone—and only accidentally and figuratively the Messenger's and others'.

إِنَّمَا

is a restrictive particle, to show that it is excusive God's and His Messenger's and his rightful caliphs'. Every veil has been lifted, leaving no veil or gap between Him and them.

Hence there is just one Guardianship, and it is God's, His Messenger's, and the bowing almsgiver's. It is one Guardianship, in just one sense. Evidence in support of this interpretation appears in the next verse:

فَإِنَّ حِزْبَ اللهِ هُمُ الْغَالِبُونَ

then surely the party of God are they that shall be triumphant.

That is, whoever accepts God's, His Messenger's, and the Master of the Faithful's Guardianship belongs to the party of God because they are under the shade of this Guardianship, which is one—God's—and obviously the party of God shall be triumphant.

It must be known that

الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَوٰةَ وَيُؤْتُونَ الزَّكَوٰةَ وَهُمْ رَاكِعُونَ

only applied to the Master of the Faithful in God's Messenger's time, but that is only because he was the only external instance to whom it applied at the time; that does not mean that it was exclusive to him. Use of the plural to refer to a single instance is common in oratory, and may be considered to be particularly eloquent. This is because the universal has a general meaning, and this is the intended meaning. Otherwise, there would only ever be one or two instances to which it applies. Of course, using the plural to refer to the singular is not correct, but there is no problem in using the plural and intending the universal meaning, but with reference to a particular individual because the plural applies to that individual. Doubtless, linguistically

وَالَّذِينَ آمَنُوا

has a plural meaning, but there was just one external instance to whom it applied—Imam Ali.

And the reason that the plural is used may be to give the impression that this position was not granted to him randomly or arbitrarily, but rather because of talents and attributes that our Master Ali Ibn Abī Ṭālib alone had.

Secondly, on this basis, the noble verse is still universal and also applies to the twelve Imams, God's Messenger's rightful caliphs, and places them all in this category.

The Shiʿa, in their exegeses, clearly prove Ali Ibn Abī Ṭālib's Guardianship on the basis of indubitable narrations on the background to the revelation of this verse. They cite it as one of the Qurʾanic verses about his Guardianship, which is concomitant with his Imamate.

The Sunni position is contrary to this Guardianship, even though the Sunnis concede that the verse is about Imam Ali in accordance with the many hadiths narrated by their hadith-memorizers, luminaries, and specialists on the subject, and what their sources say. Nevertheless, they all interpret it their own way in order to steer it away from its true meaning—[Ali's] Guardianship concomitant with his Imamate.

Fakhr Rāzī's Challenges to the Explanation and Refutation of His Arguments

Fakhr Rāzī, in his exegesis, tries his best to explain the verse away from meaning that the Master of the Faithful, the chief monotheist, is governor and Imam. However, as you will see, his attempt will be an intense regret to him! As is clearly stated:

ثُمَّ تَكُونُ حَسْرَةً عَلَيْهِمْ[163]

then it shall be to them an intense regret (8:36).

Here, the question is how a fly's movements can cover the sun's surface and stop its rays?!

ازهمه محروم تر خفاش بود کو عَدُوي آفتاب فاش بود

The bat is the most deprived creature
Because it is an open enemy to light!

We shall now cite Fakhr Rāzī's objections one by one, and then answer them properly so that you can realize how far off course he has strayed!

One: He says:

> Because these two verses come between two of the verses that forbid taking Jews and Christians as *awliyā'* (and their *walāyah* means "alliance and support"), the *walāyah* in these two verses also means "alliance and support." The first verse says:
>
> يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ
>
> *O you who believe! do not take the Jews and the Christians as* awliyā' [allies]; *they are* awliyā' *of each other; and whoever amongst you* yatawallahum [takes them as an ally], *then surely he is one of them; surely God does not guide the unjust people* (5:51).[164]
>
> The second one says:
>
> يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَلَعِبًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكُفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ
>
> *O you who believe! Do not take as allies those who take your religion for a mockery and a joke, from among those who were given the Book before you and the unbelievers; and fear God if you are believers* (5:57).

The context dictates that *walāyah* in all these verses has to mean the same thing. There cannot be a prohibition in two verses against taking Jews and Christians as allies or supporters and a commandment in the other one to take God, His Messenger, and the believers with the aforementioned attributes as *walī* in the sense of disposal of affairs and adopting them as Imams.

The answer is: What is their evidence for interpreting *walāyah* in the aforementioned verses as "alliance and support"? This is not based on any evidence and is thus conjecture. In all the verses, the true or root meaning of *walāyah* is intended, namely the removal of any veil or gap between two things such that nothing comes between them.

In the verses telling us not to take the Jews and Christians as *awliyā'*, God is warning us not to love, obey,[165] or conform to them, as in other verses. Being close to and conforming to them gives them the opportunity to interfere in Muslim affairs. There are a great many pieces of evidence and proof in these verses that the intended meaning is not alliance. He says

بَعْضُهُمْ مِنْ بَعْضٍ

of each other and

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ

and whoever amongst you takes them for a walī, *then surely he is one of them*. This form of expression is appropriate to *walāyah* in the sense of the removal of every veil and [in the sense of] unity, spiritual control, and disposal of affairs, not just alliance and rescue from perilous situations. Proof that their *walāyah* means something else is in:

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوُا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا.

And if those who disbelieve fight with you, they would certainly turn (their) backs, then they would not find any protector (walī) *or a helper* (naṣīr) (48:22).

Here we see that *walī* is a counterpart to helper (*naṣīr*) and is joined to it with a conjunction that indicates semantic differentiation.

We see in the verse on Guardianship that those between whom and you there is no veil, their being so close to you that there is no separation or duality, are God, His Messenger, and the bowing almsgiver. What this closeness necessarily means is disposal of affairs and involving them in every aspect of life. Thus the Imamate is concomitant with as opposed to synonymous to Guardianship.

Two: He says:

> The verse says that the believers had to have been *wali* at the time when the verse was revealed. Thus, if *walāyah* means disposal of affairs, i.e. the Imamate, Ali Ibn Abī Ṭālib would necessarily have to have been Imam at the time of the revelation of the verse. Because he was not so, and even in accordance with Shi'a belief, he was only Imam immediately after God's Messenger, the *walāyah* in the verse has to be interpreted as love and assistance.

The answer is: The Imam held the position of *walāyah* even within God's Messenger's lifetime; we said above that *walāyah* is not the Imamate. Nevertheless, his *walāyah* after God's Messenger's death did dictate that the reins of power, leadership, government, and greater authority over people than they have over themselves should have been passed to him.

Three: He says:

> God refers to the believers in the plural seven times in this verse:
>
> الَّذِينَ ـ آمَنُوا ـ يُقِيمُونَ ـ يُؤْتُونَ ـ هُمْ ـ رَاكِعُونَ
>
> and even though it is possible to interpret plurals as referring to singulars honorifically, it is metaphorical, not literal, and the presumption is always that the literal meaning is intended.

The answer is: Here, the plural is not construed as a singular, but rather as a plural in its general and collective sense, intended in its general and universal sense. Nevertheless, there is only one person to whom this universal applies externally, namely Ali Ibn Abī Ṭālib. That which grammatically is only possible metaphorically is the first category, not the second one. Our Master, 'Allāmah Ṭabāṭabā'ī, expounded this in detail in *Tafsīr al-Mīzān,* in his discussion of the prayer duel verse.[166]

We see many examples in the Holy Qur'an of a general rule being given in the plural, even though the intended meaning is one person:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ.

Those to whom the people [meaning Na'īm Ibn Mas'ūd Ashja'ī] *said: Surely the people* [meaning the unbelievers] *have gathered against you, therefore fear them* (3:173);

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ.

Then hasten on from the Place from which the people [meaning God's Messenger] *hasten on* (2:199);

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا.

Those [meaning ᶜAbdullāh Ibn Ubayy Ibn Salūl, the chief hypocrite in Medina] *who said of their brethren whilst they (themselves) held back: Had they obeyed us, they would not have been killed* (3:168);[167]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ.

O you who believe [meaning Ḥāṭib Ibn Abī Bultaᶜah, who spied for the Meccan pagans]*! Do not take My enemy and your enemy for friends* (60:1);

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً

(As for) those [Ali Ibn Abī Ṭālib] *who spend their property by night and by day, secretly and openly* (2:274);

وَمِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ لَكُمْ[168].

And there are some of them [meaning ᶜAbdullāh Ibn Nabtal the hypocrite, exclusively][169] *who molest the Prophet and say: He is one who believes every thing that he hears; say: A hearer of good for you* (9:61).

Amazingly there is a verse linked to our discussion that Sunni exegetes almost unanimously agree does use a plural verse even though it refers to just one person—ᶜAbdullāh Ibn Ubayy:

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ

But you will see those in whose hearts is a disease hastening towards them, saying: We fear lest a calamity should befall us (5:52).

Why can the plural be used for a single person eleven times in this and the next verse:[170]

الَّذِينَ-قُلُوبِهِمْ-يُسَارِعُونَ-فِيهِمْ-يَقُولُونَ-نَخْشَى-تُصِيبَنَا-فَيُصْبِحُوا-أَسَرُّوا-أَنْفُسِهِمْ-نَادِمِينَ

but not exclusively about Ali Ibn Abī Ṭālib in the verse on Guardianship, even though there are only two verses between the two? Another example is

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

Or do they envy the people for what God has given them of His grace (4:54)?

Al-Ghadīr, vol.1, p. 372, says that Ibn al-Maghāzilī in *al-Manāqib*, Ibn Abī al-Ḥadīd in *Sharḥ Nahj al-Balāghah*, vol. 2, p. 236, and Ḥaḍramī Shāmī in *al-Rashfah*, p. 27, write that this verse was revealed exclusively about Ali Ibn Abī Ṭālib and his knowledge.

In vol. 3, pp. 163–167 of *al-Ghadīr*, ᶜAllāmah Amīnī cites twenty verses that according to Sunni exegetical books all use the plural to refer to individual people.

Many verses in the Qur'an begin with

يَسْئَلُونَكَ

they ask you, even though we know that it is just one person who is asking the question, for example

يَسْئَلُونَكَ مَاذَا يُنفِقُونَ

They ask you what they should donate (2:215);

يَسْئَلُونَكَ عَنِ الْأَهِلَّةِ

They ask you about the new moons (2:189);

يَسْئَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا

They ask you about the hour, when will it come (7:187; 79:42)?

It may be said that these verses are worded this way because a number of people think the same as the person asking the question or act the same as the person performing the action, so God uses the plural because it also applies to them. In brief, the plural can be used, as per

إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ

perhaps because all kinds of religious and spiritual gifts, including the position of *walāyah* in this verse, are not arbitrarily focused on particular actions by the believers. On the contrary, it stems from superior sincerity of action—it may also be to include others such as the rightful Imams from the Household, who attain the position of Imamate one after the other.

Furthermore, we see that most of the narrators of these hadiths were the Prophet's companions and the next generation (*tābiᶜīn*), who were contemporaries to some of the companions. They had Arab roots and were native Arabic speakers whose language was unadulterated and unchanged. Therefore, if they did not approve of this kind of usage in their language, they would naturally not accept it; they were meticulous and avoided bad or weak expression. We have not found one of them who objects to or doubts these exegetical hadiths on the Guardianship verse.

Zamakhsharī, the master Arabist, says in *al-Kashshāf*:

> If you ask how it can correctly be about Ali Ibn Abī Ṭālib even though it is in the plural, my response to that is that it is in the plural even though it is about one man, to encourage people to have such a relish for being

The answer is: The ring was supererogatory charity, not obligatory *zakāt* in the technical sense of the word. Restriction of the word *zakāt* to the technical sense is as per the convention of those observant of the *sharia* (*ʿurf al-mutasharriʿah*)—which came after the revelation of the Qurʾan, its commandment to give *zakāt*, and its legislation as part of the religion. The dictionary definition of *zakāt* is wider than the technical sense accorded to it by those observant of the *sharia*. Whenever it is referred to alongside prayer, it means giving property away on God's path.

In many verses of the Qurʾan we see that previous messengers are glorified and praised for giving *zakāt*. Obviously there was no such thing at that time as *zakāt*, in the technical sense, payable on nine items: wheat, barley, raisins, dates, gold, silver, cows, camels, and sheep—provided a taxable quantity has accrued.

Therefore, *zakāt* means supererogatory donation or giving away one's property on God's path.

God says about Abraham, Isaac, and Jacob:

وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ

and We revealed to them the doing of good and the keeping up of prayer and the giving of the alms (21:73); about Ishmael:

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا

And he enjoined on his family prayer and almsgiving, and was pleasing to his Lord (19:55); and quoting Jesus, while still in the cradle:

وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

And He has made me blessed wherever I may be, and He has enjoined on me prayer and almsgiving so long as I live (19:31).

Furthermore, many Meccan verses refer to *zakāt*, such as:

قَدْ أَفْلَحَ مَنْ تَزَكَّى ۝ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى

He shall indeed be successful who purifies himself, and remembers the name of his Lord and prays (87:14–15);

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

(To) those who do not give alms and they are unbelievers in the hereafter (41:7);

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

And who are givers of alms (*zakāt*) (23:4); and other verses in Meccan chapters, especially those revealed early on in the mission, such as

حٰمٓ السَّجدة

(*Ḥā' Mīm*, "The Prostration") and so on, before *zakāt* in the technical sense of the word had been made part of the *sharia*.

I do not understand what those who reject Guardianship and the verse on Guardianship understand by *zakāt* in these verses! In fact, the Qur'anic verse on *zakāt* in the technical sense refers to *ṣadaqah*:

خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ

Take alms (ṣadaqatan) *out of their property, you would cleanse them and purify them thereby, and pray for them; surely your prayer is a relief to them* (9:103).

This verse proves that *zakāt*, in the technical sense, is also a type of *ṣadaqah*; it is referred to as *zakāt* because it cleanses and purifies (*muzakkiyah*) like *ṣadaqah*. The term *zakāt* gradually became used for *ṣadaqah* in the technical sense and ordinary *zakāt*.[177]

Nine: They say:

> We do not concede that the Guardianship referred to in the verse is general, or that
>
> إِنَّمَا
>
> is restrictive, because God says:
>
> إِنَّمَا مَثَلُ الْحَيَوٰةِ الدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ السَّمَآءِ.
>
> *The likeness of this world's life is only as water which We send down from the sky* (10:24)
>
> However, this world's life is likened to other things; God says:
>
> إِنَّمَا الْحَيَوٰةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ
>
> *The life of this world is only idle sport and play* (47:36) even though other things are sport and play.

Response: Leading experts on literature, grammar, and poetry all stipulate that

إِنَّمَا

is restrictive; it means "nothing...but..."; for example

إِنَّمَا زَيْدٌ كَرِيمٌ

means

مَا زَيْدٌ إِلَّا كَرِيمٌ

"Zayd is nothing but generous."[178] Fakhr Rāzī is completely wrong. How far these objections arising from pre-Islamic fanaticism have distanced him from the truth! And now, we content ourselves with what the erudite scholar Shaykh Abū al-Futūḥ Rāzī says about

إِنَّمَا:

This verse proves Ali's Imamate. The way in which the verse can be relied on as evidence is that God the Highest affirms his Guardianship with the word

إِنَّمَا

which means the affirmation of something and negation of everything else, for example when someone says:

إِنَّمَا الْعَالِمُ فُلَانٌ

meaning "he and no one else is a scholar," and

إِنَّمَا لَكَ عِنْدِي دِرْهَمٌ

"I only owe you a dirham."

The poet says:

وَإِنَّمَا الْعِزَّةُ لِلْكَاثِرِ وَلَسْتَ بِالْأَكْثَرِ مِنْهُمْ حَصَى

You are not more than them in number, and strength is only with the many. [God] says:

إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ

which means "God is only one God."[179]

How beautifully the poet of the household Ibn Hallad Abdi composed this poem in the fourth century:

كذا الذي قد ضمن المدح له مِن ربِّهِ ربِّ العلي قرآنه

قوله وليكم فإنما يخص فيها هو لا فلانه

ثلاثة الله والرسول والذي تزكى راكعا برهانه

This is the one who is praised by his Lord Most High, the Lord of the Qur'an

The words of his are as your Guardian, for they are of his not from whom you know!

They are three: God, the Prophet, and the one who purified his proof while bowing![180]

In any case, we only quote Rāzī here to make it clear how much effort opponents of the Shi'a exert to deny the truth. The harder they try, the more they eventually disgrace themselves. They try to discredit Shi'ism by cursing the Shi'a, which for them is sweet talk but which is actually the weapon of the poor and destitute!

On the other hand, they misinterpret all the verses exclusively about the Household, steering away from them and applying a general interpretation to them. Then as well they misinterpret all the verses about the stubbornness of opponents to and enemies of the Household, steering away from them or applying a general interpretation to them!

And we saw in volume three of *Knowing the Imams*[181] how they cunningly try to claim that the verse of purification is about the Messenger's wives, and how they manipulate another chapter that is clearly about two of the Messenger's wives, Ayishe and Ḥafṣah, even though their exegetes unanimously agree that it was revealed about these two women. Nevertheless, they try any means possible to clear them and present them as pure and sacred.

Here, the extent of the unfairness with which the Master of the Faithful, Ali Ibn Abī Ṭālib, is treated, becomes quite clear. How can they desert him, the ocean of knowledge, tolerance, patience, and virtue? They deny everything they can to that end!

Right! This is the meaning of the mean world that is the putrefaction of the people of the world; the rightful Governor and Guardian remains veiled; if he did reappear (prematurely), those vultures would rip apart his guts, drink his blood, and fill their stomachs. His government will be the government of knowledge. The truthful one (*al-Ṣādiq*) from Muhammad's Household says about him:

لِكُلِّ النَّاسِ فِي الْبَرِيَّةِ دَوْلَةٌ وَدَوْلَتُنَا فِي آخِرِ الدَّهْرِ يَظْهَرُ.

All people in creation have a state,
And our state will appear at the end of time!

ENDNOTES

[1] Shihāb al-Dīn Fayyūmī, *al-Miṣbāḥ al-Munīr* (Qom: Manshūrāt Dār al-Hijrah, 1405).

[2] Abū Naṣr Ismāʿīl Ibn Ḥammād al-Jawharī, *Tāj al-Lughah wa Ṣiḥāḥ al-ʿArabiyyah Ṣiḥāḥ al-Lughah* (Cairo: al-Maṭbaʿah al-ʿĀmirah, 1282 AH).

[3] Saʿīd al-Khūrī al-Shartūnī al-Lubnānī, *Aqrab al-Mawārid fī Fuṣḥ al-ʿArabiyyah wa al-Shawārid* (Beirut: Maṭbaʿat Mursalī al-Yasūʿiyyah, 1889).

[4] Fakhr al-Dīn Ibn Muhammad al-Ṭurayḥī, *Majmaʿ al-Baḥrayn* (Najaf: Dār al-Thaqāfah, 1381 AH).

[5] Ibn Athīr Jazarī, *al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* (Qom: Muʾassasat Ismāʿīliyyan, 1367 AH).

[6] Jārullāh Shaykh Maḥmūd Zamakhsharī, the author of *al-Kashshāf.*

[7] Jārullāh Shaykh Maḥmūd Zamakhsharī, *Asās al-Balāghah* (Cairo: Iḥyāʾ al-Maʿājim al-ʿArabiyyah Maṭbaʿat Awlād Ūrqānd, 1372 AH).

[8] Sayyid Muhammad Murtaḍā al-Ḥusaynī al-Wāsiṭī al-Zubaydī al-Ḥanafī, *Tāj al-ʿArūs min Jawāhir al-Qāmūs* (Cairo: al-Maṭbaʿat al-Khayriyyah al-Jamāliyyah, 1306 AH).

[9] Jamāl al-Dīn Abū al-Faḍl Muhammad Ibn Mukarram Ibn Manẓūr, *Lisān al-ʿArab* (Beirut: Dār Ṣādir, Dār Beirut, 1374 AH).

[10] Rāghib Iṣfahānī, *al-Mufradāt fī Gharīb al-Qurʾān* (Cairo: Maṭbaʿat Muṣṭafā al-Bābī al-Ḥalabī, 1381 AH).

[11] Sayyid Muhammad Husayn Ṭabāṭabāʾī, *Risālat al-Walāyah*: his invaluable, separate treatise, which I, the most humble being, have compiled together with seven of his other manuscripts including treatises on prophethood and the Imamate. These manuscripts were not published during his lifetime. However, after his death, pp. 251–305 of his Guardianship manuscript were published in memory of him.

[12] Sayyid Muhammad Husayn Ṭabāṭabāʾī, *Tafsīr al-Mīzān* (n.p.: Islāmiyyah, 1386 AH), vol. 11, pp. 89–93.

[13] Sultan Muhammad al-Janābidhī, *Tafsīr Bayān al-Saʿādah* (n.p.: lithograph, n.d.), p. 438

[14] These verses, 32–43, are from *Sūrat al-Kahf* ("The Cave"), and in summary they say: God tells a parable of two men, one of whom had a rich and fruitful garden full of grapes, dates, and all other kinds of

fruits, and streams running all through the orchard. The owner of the garden was very proud of it. He was proud of his wealth and the people working for him. He used to suppose that there would be no Resurrection Day, and his garden would never be destroyed. He would say: "Suppose that I do return to my Creator. I will have a garden even better than this in that world." His friend kept advising him, but it was to no avail until, with God's permission, his garden was destroyed, its fruits were washed away, and the man
said: "Woe upon me, how much I labored to keep this garden! I wish I had not relied on anyone else but God!"

[15] *Tafsīr al-Mīzān*, vol. 13, pp. 340–341.

[16] *Tafsīr al-Mīzān*, vol. 9, p. 145.

[17] *Tafsīr al-Mīzān*, vol. 6, p. 9.

[18] Abū Jaᶜfar Muhammad Ibn Yaᶜqūb al-Kulaynī, *Uṣūl al-Kāfī* (Tehran: Maktabat al-Ṣadūq, 1381 AH), vol. 2, p. 84, section on prayer.

[19] Al-Sharīf Muhammad Ibn al-Husayn al-Raḍī, *Nahj al-Balāghah* (Cairo: Maṭbaᶜat ᶜĪsā al-Bābī al-Ḥalabī, n.d.), vol. 2, Saying 237.

[20] Abū Jaᶜfar Muhammad Ibn Ali Ibn Bābawayh Qummī, *al-Khiṣāl* (Tehran: Maktabat al-Ṣadūq, 1389 AH), p. 188.

[21] M. H. Ṭabāṭabāʾī, *Risālat al-Walāyah*, p. 32.

[22] Ibid., p. 42.

[23] In the old days, when lights were lit with oil and petroleum, they were put in niches built in the rooms, called *hūt* or *mishkāt* in Persian.

[24] Abū Jaᶜfar Muhammad Ibn Ali Ibn Bābawayh Qummī Ṣadūq, *al-Tawḥīd*, pp. 168–169, chapter 26; Kulaynī, *al-Kāfī*, vol. 1, p. 144, on the authority of Imam Ṣādiq.

[25] Muhammad Bāqir Majlisī, *Biḥār al-Anwār* (n.p.: Kumpānī, 1302), vol. 10, p. 13, narrated by Jābir.

[26] Kulaynī narrates this hadith via two chains in *Uṣūl al-Kāfī*, vol. 2, p. 352.

[27] Ali Ibn Husayn Masᶜūdī, *Ithbāt al-Waṣiyyah li Ali Ibn Abī Ṭālib* (Tehran: Dār Ṭibāᶜah Āqā Sayyid Murtaḍā, 1320 AH), p. 95.

[28] *Biḥār al-Anwār*, vol. 4, p. 137, *Kitāb al-Ḥujjah* (*The Book of the Proof*). Majlisī quotes this from one edition of Ṣadūq's *al-Tawḥīd*.

[29] Ahmad Ibn Fahd Ḥillī, *ᶜUddat al-Dāᶜī* (n.p.: lithograph, 1274 AH), p. 186.

[30] Sayyid Raḍī al-Dīn Ali Ibn Mūsā Ibn Ṭāwūs, *al-Iqbāl* (n.p.: lithograph, 1320 AH), pp. 685–687, narrated on the authority of Ibn Khālawayh.

[31] Hasan Ibn Husayn Daylamī, *Irshād al-Qulūb ilā al-Ṣawāb* (Qom: Intishārāt Raḍī, 1375 AH) p. 284, chapter 54, *Hadith al-Miᶜrāj*.

[32] Ibid.

[33] In *al-Nihāyah*, Ibn Athīr says in the section on *Iṭṭilāᶜ al- Muṭṭalaᶜ*:

مكان الاطلاع من موضع عالٍ ومنه "... من هول المطلع" يريد به الموقف يوم القيامة او ما يشرف عليه من امر الآخرة عقيب الموت، فشبهه بالمطلع الذي يشرف عليه من موضع العالي

"That which is looked down onto from a high place, for example 'of the horror of the *muṭṭalaᶜ*,' meaning where people are stood on the Day of Resurrection or what people are shown of the Hereafter after death. It is likened to a *muṭṭalaᶜ*—that which is looked down upon from a high place."

SR: Two alternative interpretations are the place whence one will look down on the Day of Resurrection and that which is looked upon of such hardships as the interrogation of the angels Munkar and Nakīr, the pressure of the grave, its solitude, and so on. Edward William Lane, *An Arabic-English Lexicon* (New Delhi: Asian Educational Services, 2003), vol. 5, p. 1870.

[34] *Biḥār al-Anwār*, vol.17, pp. 8–9; (letter-set), vol.77, pp. 8–9; Shaykh Ḥurr ᶜĀmilī narrates this in *al-Jawāhir al-Saniyyah* (n.p.: lithograph, n.d.), pp. 145–154.

[35] The same hadith is narrated from Imam Ṣādiq in *Uṣūl al-Kāfī*, vol. 2, p. 54; a similar one is narrated on p. 53. Majlisī relates it in *Biḥār al-Anwār*, vol. 15, part 2, pp. 63–64, *The Book of Belief and Disbelief*, quoting from *al-Kāfī*; Ahmad Ibn Abī ᶜAbdillāh Barqī also relates it in *al-Maḥāsin* (n.p.: Chāp Rangīn, n.d.), pp. 67–68.

[36] Sayyid Ḥaydar Āmulī, *Jāmiᶜ al-Asrār wa Manbaᶜ al-Anwār* (Tehran: Ed. Henry Corbin and Osman Yahia, 1347 SH), p. 135.

[37] *Jāmiᶜ al-Asrār*, p. 383; Mullā Muḥsin Fayḍ Kāshānī, *Tafsīr al-Ṣāfī*, (n.p.: al-Maktabat al-Islāmiyyah, 1384 AH), p. 55 quotes the end of it.

[38] By the Might and Endless Power of God we quoted ᶜAllāmah Ṭabāṭabāʾī's precious discussions (may God be pleased with him) on the meaning of the spirit and its superiority to the angels from *Shining Sun* (London: ICAS Press Ltd., 2011), pp. 239–242.

[39] A famous Iranian saying that means: "There is no town or village to live in beyond civilization!"

[40] *Jāmiᶜ al-Asrār*, pp. 382–383.

[41] There are five chapters in the Holy Qurʾan that begin with

سبح

and

يسبح

and they are called the *Musabbiḥāt*: *al-Ḥadīd* ("Iron"), *al-Ḥashr* ("The Banishment"), *al-Ṣaff* ("The Ranks"), *al-Jumuᶜah* ("The Congregation"), and *al-Taghābun* ("The Mutual Deceit"). It is related that God's Messenger used to recite them every night before going to bed. When he was asked why, he replied: "In each of these chapters, there is a verse equivalent to a thousand verses from the Qurʾan"—*Shining Sun*, p. 100.

[42] *Al-Ishārāt* (n.p.: lithograph, 1379 AH), vol. 3, pp. 91–93.

[43] Ibid., vol.3, pp. 91–93.

[44] Ibid., pp. 96–98.

[45] *Al-Ishārāt*, vol. 3, pp. 96–99, towards the end of the Ninth Class, "On the Stations of Mystics."

[46] *Al-Ishārāt*, vol. 3, p. 119.

[47] *Sharḥ al-Ishārāt*, vol. 3, p. 15, Tenth Class, "On the Secrets of Signs."

[48] *Sharḥ al-Ishārāt*, vol.3, pp. 158 and 159, "The Tenth Manner."

[49] Dāwūd Ibn Maḥmūd Rūmī Qayṣarī, *Sharḥ Fuṣūṣ al-Ḥikam: Maṭlaᶜ Khuṣūṣ al-Kalim fī Maᶜānī Fuṣūṣ al-Ḥikam* (Tehran: Madrasat Dār al-Funūn, 1299 AH), p. 72.

[50] Years ago it was customary for great men, scholars, and sultans to have their names and titles inscribed on rings, worn on their fingers and taken off to seal letters and then put back on. That is why a ring is still called a *khātam*, meaning: something used to seal another thing.

[51] Qayṣarī, *Sharḥ Fuṣūṣ al-Ḥikam*, pp. 72–73.

[52] Ibid., p. 74.

[53] Shaykh ᶜAbd al-Karīm Jīlī, *al-Insān al-Kāmil* (Cairo: al-Azhar Press, 1316 AH), p. 48.

[54] Mullā Hādī Sabzavārī, *Sharḥ al-Manẓūmah* (Tehran: Tabᶜ Nāsirī, 1298 AH), p. 166.

[55] It is related that this was handwritten by Imam ᶜAskarī. This is just part of it; the rest is in *Biḥār al-Anwār*, vol. 7, p. 338; *Biḥār al-Anwār* (Beirut: Muʾassasat al-Wafāʾ, 1983), vol. 26, pp. 264–265.

Instead of

صاقوره

(*ṣāqūrah*) some copyists write

صاغوره

(*ṣāghūrah*), but *ṣāqūrah* is correct, because according to *Lisān al-ᶜArab*, it means the third heaven.

[56] Continuing this metaphor of undressing in the sense of freeing oneself from one's physical existence because this is what he said when he received that fatal blow from Ibn Muljam.

[57] Ṣadr al-Dīn Muhammad Ibn Ibrāhīm Shīrāzī, *al-Asfār al-Arbaᶜah* (Tehran and Qom: Dār al-Maᶜārif al-Islāmiyyah, 1379 AH), vol. 2, pp. 275–276

[58] *Al-Asfār al-Arbaᶜah*, vol. 7, p. 18.

[59] This is the 631st couplet from *al-Tāʾiyyat al-Kubrā*.

[60] This is the 631st couplet from *al-Tāʾiyyah al-Kubrā*

[61] This refers to

السلام علينا وعلى عباد الله الصالحين

"Peace be upon me and upon all God's pious servants," which is what God's Messenger recited in his daily prayers, greeting all God's righteous servants.

[62] *Ḥajr* means "withholding," but *ḥijr* means "lap."

والموضحى

is a contraction of

والموضح لى

and

يتيمه

means "precious pearl."

أيك

means "foliage," and

دَوْحَه

means "a tree with many branches."

هَزار

means "nightingale."

قينه

means "songstress."

حانه الخمّار

means "the drunkard's bar."

زنّار

means "girdle."

هَيكَل

means an altar in a church where animals are taken to be slaughtered. It is where the prayer niche (*miḥrāb*) is in a mosque.

احبار

means "rabbis."

بد

bidd means a statue or idol. Here it means where idols are placed.

وَلَاوَلا

is an allusion to a hadith narrated by Abū al-Dardā' on the authority of God's Messenger:

ان الله خلق آدم فضرب يمينه على يساره فاخرج درّيّة بيضاء كالفضّة، ومن اليسرى سوداء كالحُمَمَة، ثم قال: هؤلاء في الجنّة ولا اباالي وهؤلاء في النار ولا اباالي

"God created Adam, clapped His Right Hand on His Left Hand, and took out a pearl as white as silver and from His Left Hand [one] as black as blackness. He then said: 'Those are going to Heaven, but I do not care, and those are going to Hell, but I do not care.'" Mullā ʿAbd al-Razzāq al-Kāshānī, *Sharḥ Tā'iyyat Ibn Fāriḍ* (n.p.: lithograph, n.d.), p. 466.

[63] There are many such hadiths related in different styles; Majlisī has collected them in *Biḥār al Anwār*, vol. 1, pp. 117–126.

[64] The word

صَعْب

is said of a vicious animal that no one can ride.

ذَلُول

refers to a tamed animal; an animal that people run away from out of fear when encountering it is said to be *mustaṣʿab*. Here, the Imam likens hadiths to such animals. That is, not everyone can bear the Messenger's Household's secrets;

ذَكْوان

comes from

ذَكَتْ تَذْكُو النّار

meaning "the fire's flame became or becomes fierce." Majlisī cites a similar hadith that refers to

ذُكاء المؤمنين

meaning it always inflames and incenses the people.

means someone who has no hair on his body, making it clean and very beautiful. This word is used metaphorically for freshness and beauty. Put all together, the hadith means: "Our narratives are pure and free from any ugliness, and they excite the believers to move upward and follow us—however, it is difficult and intolerable for many people."

[65] Jābir ibn Yazīd al-Juᶜfī, one of the greatest companions of the Imam, not the famous Jābir ibn ᶜAbdillāh al-Anṣārī.

[66] M. H. Ṭabāṭabāᵓī, *Risālat al-Wilāyah*, pp. 3–6.

[67] SR: *Ajnabiyy(ah)* is the opposite of *maḥrim*. It is unlawful, for example, to shake hands with or be alone with an *ajnabiyyah*. If an *ajnabiyyah* is married, it is permissible to marry her
after she is widowed or divorced and the appropriate waiting period has elapsed.

[68] Abū al-Faraj ᶜAlī Ibn Būrhān al-Dīn Ḥalabī Shāfiᶜī, *Insān al-ᶜUyūn fī Sīrat al-Amīn al-Maᵓmūn* (*al-Sīrat al-Ḥalabiyyah*) (Cairo: Maṭbaᶜat Muhammad Ali Ṣubayḥ, 1351 AH), vol. 3, p. 298.

[69] *Al-Sīrat al-Ḥalabiyyah*, vol. 3, p. 298.

[70] "The Sacred Day" means the Day of ᶜArafāt, which is a very holy day; "the Sacred Month" means Dhū al-Ḥijjah; and "the Sacred Town" means Mecca, which can only be entered in the state of pilgrim sanctity.

[71] Jalāl al-Dīn al-Suyūṭī, *al-Durr al-Manthūr* (n.p.: Dār al-Maᶜrifah, 1404), vol. 5, p. 200.

[72] Gustave Le Bon, *The History of Civilization* (Tehran: Chāpkhānah Majlis, 1316), pp. 121 and 122, section 4.

[73] *Tafsīr al-Mīzān*, vol. 16, p. 343.

[74] Shaykh ᶜAbbās Qummī, *al-Kunā wa al-Alqāb* (Sidon: Maṭbaᶜat al-ᶜIrfān, 1358 AH), volume 2, p. 316, biographical entry on Shāfiᶜī.

[75] *Nahj al-Balāghah*, vol. 2, p. 32; Ahmad Ibn Ali Ṭabarsī, *Iḥtijāj* (Najaf: Kitābfurūsh Islāmiyyah, 1384), vol. 2, p. 260.

[76] Najm al-Dīn Maḥmūd Ibn ᶜAbd al-Karīm Shabistarī, *Gulshan-i Rāz* (*The Garden of Secrets*) (Shiraz: Ahmadi Library, 1333, SH), pp. 12–14.

[77] Ali Ibn ᶜĪsā Irbilī, *Kashf al-Ghummah* (Tabriz: Banī Hāshim, 1381 AH), p. 271.

[78] Shaykh ᶜAbbās Qummī, *Safinat al-Biḥār* (Najaf: al-Maṭbaᶜat al-ᶜIlmiyyah, 1355 AH), vol. 1, pp. 229–230, Fann: *ḥaddatha*.

[79] Ali Ibn Ahmad Ibn Ṣabbāgh al-Makkī al-Mālikī, *al-Fuṣūl al-Muhimmah* (Najaf: Maṭbaᶜat al-ᶜAdl, n.d.), pp. 235–236.

[80] Sayyid Muḥsin Amīn ᶜĀmilī, *Aᶜyān al-Shīᶜah* (Beirut: Dār al-Taᶜāruf li al-Maṭbūᶜāt wa Maṭbaᶜat al-Inṣāf, 1378 AH), vol. 4, part 2, p. 118.

[81] *Uṣūl al-Kāfi*, vol. 2, p. 18; Ahmad Ibn Abī ᶜAbdillāh al-Barqī, *al-Maḥāsin*, vol. 1, p. 286, hadith 429. There are also several hadiths in *al-Kāfi*, pp. 18–21, and in *al-Maḥāsin*, p. 286, there are several other hadiths that share the same meaning on the authority of Imams Ṣādiq and Bāqir, peace be upon them.

[82] Abū al-Husayn Ibn Ḥajjāj al-Qushayrī, *Ṣaḥīḥ Muslim* (Cairo: Dār Iḥyāʾ al-Kutub al-ᶜArabiyyah ᶜĪsā al-Bābī al-Ḥalabī, 1374 AH), vol. 1, *The Book of Belief*, p. 35, and there are three other hadiths, which mean the same thing, on the authority of God's Messenger on pp. 34 and 35.

[83] Here, some argue that it is unlawful to circumambulate graves and shrines on the basis of what Ḥalabī narrates on the authority of Imam Ṣādiq and what Muhammad Ibn Muslim narrates on the authority of Imam Bāqir:

وَلَا تَطُفْ بِقَبْرٍ

"Do not circumambulate any grave." It cannot be relied on as evidence of that because *ṭawāf* in these two narrations means defecation, not circumambulation! Evidence of that is what lexicologists say in *Ṣiḥāḥ al-Lughah*, *Tāj al-ᶜArūs*, *Lisān al-ᶜArab*, and other resources. Muhammad Yaḥyā Ibn Muhammad Shāfiᶜī Tabrīzī, *Sharḥ Qāmūs al-Lughah* (n.p.: Kārkhānah Āqā Mīr Muhammad Bāqir Rāzī, 1273 AH), says under art. *ṭawf*: "*Ṭawf* means excrement." *Majmaᶜ al-Baḥrayn* says:

وَالطَّوْفُ: الْغَائِطُ ومنه الخبر: لا يُصَلِّ أَحَدُكُمْ وَهُوَ يُدَافِعُ الطَّوْفَ

"*Ṭawf* means excrement; for example, the oral tradition 'None of you should pray while holding in a bowel movement (*ṭawf*).'" Another narration says:

لَا تَبُلْ فِي مَاءٍ مُسْتَضْقَعٍ وَلَا تَطُفْ بِقَبْرٍ

"Do not urinate in still water! And do not defecate on any grave!"

One of our studies on jurisprudential issues is a brief book that addresses these problems and is backed up by evidence; we have incontrovertibly proved that there is no problem in doing so. These narrations mean defecation.

[84] It means they take a narrow view of God. They see His Power and Greatness in some things but not in others.

[85] "If I kiss the door, it is for the sake of Laylā / If I sit in sorrow and say 'alas for me,' it is for Laylā!"

[86] Abū Jaʿfar Rashīd al-Dīn Muhammad Ibn Ali Ibn Shahr Āshūb Māzandarānī, *Manāqib Āl Abī Ṭālib* (n.p.: lithograph, n.d.), pp. 286 and 532.

[87] Shaykh ʿAbd al-Husayn Amīnī (ʿAllāmah), *al-Ghadīr fi al-Kitāb wa al-Sunnah wa al-Adab* (Tehran: Maṭbaʿat Ḥaydarī, 1372 AH), vol. 3, pp. 7–8.

[88] *Al-Ghadīr*, vol. 3, p. 217.

[89] Ibn Tūmart is one of those who claimed to be the Mahdī, in North Africa, at the end of the fifth and beginning of the sixth century. He flourished and soon found many followers ready to fight. He established the Almohad state, known later on as the Muʾmin Gumi Dynasty.

ʿAllāmah Ali Akbar Dehkhodā, *Lughat Nāmah Dehkhodā* (Tehran: Muʾassasat Intishārāt Dānishgān Tehran, 1325–1359 AH) says: "Ibn Tūmart: Abū ʿAbdillāh Muhammad Ibn ʿAbdillāh Ibn Tūmart, known as Mahdī Haraghī. Ibn Khaldūn calls him Amghār, which means "chief" in Berber. He was born between 470 and 480 AH in a small mountainous village of Sūs al-Aqṣā in Morocco. When he was young he traveled to the East and studied religious sciences there. Ibn Khallikān says: 'He also attended Abū Ḥāmid Ghazālī's lectures, then returned to North Africa.' Anthropomorphism was rife in the West at that time, and the people there were fanatical; they had once burned all Ghazālī's books. It was then that Ibn Tūmart claimed to be Mahdī, and began enjoining right and forbidding wrong; he was openly hostile to Ali Ibn Abī Ṭālib. One of his followers, known as ʿAbd al-Muʾmin Ibn Ali, spread his message after his death, and his message grew in strength. In 517, Ibn Tūmart sent ʿAbd al-Muʾmin to fight the Almoravids. His army marched forth, but he was routed. However, because of the weakness of the Almoravids, he sent him back. Ibn Tūmart died in 522 or 524. His grave is in the town of Tinmal. As per Ibn Tūmart's testamentary instruction, ʿAbd al-Muʾmin became his successor and head of the Almohad dynasty" (Dehkhodā, *Lughat Nāmah*, vol. 1, p. 297, art. "Ibn Tūmart").

In his *al-Aʿlām* (Beirut: Offset, 1389 AH), Khayr al-Dīn Zarkulī says [abridged]: "Al-Mahdī Ibn Tūmart, 485–524 AH/1092–1130 CE.

"Muhammad Ibn ʿAbdillāh Ibn Tūmart Maṣmūdī, the Berber Abū ʿAbdillāh, titled "the Mahdī" or "the Almohads' Mahdī"; he was the chief of Sultan ʿAbd al-Muʾmin Ibn Ali, King of North Africa's cause and founder of the Muʾmin Gumi dynasty. He was from the tribe of Harghah, part of the Masmudas from Mount Sūs in the far

west. He was descended from Hasan Ibn Ali. However, there are various opinions on Ibn Tūmart's lineage, some of which are set out in the footnote to this entry. He traveled to the east and ended up in Iraq. He performed the *ḥajj* pilgrimage, stayed in Mecca for a while, and then went to Egypt, but the government exiled him. He returned to North Africa and gathered some followers; then he became close to the wise King Ali Ibn Yusuf Ibn Tāshfin. After a while, he rebelled against the king and took shelter in the mountainous part of Tinmal. There, he preached to the people, gathered a handful of followers, and soon incited them to attack Tāshfin. They killed many of the king's men and again took shelter in the same mountainous area. With the assistance of his followers, Ibn Tūmart's plan succeeded, and he was titled as the Mahdī, executing God's Command. However, before he could conquer Marrakesh, he passed away. He had established regulations and a well-organized plan so that after his death, ᶜAbd al-Mu'min continued his plan and conquered the towns. He did so and finally became the Sultan of Morocco. Salawi says: 'he added the phrase

أَصْبِحْ وَلِلّٰهِ الْحَمْد

"Wake up and to God belongs all praise" to the call to dawn prayer.'" Zarkulī, *al-Aᶜlām*, vol. 7, pp. 104–105.

[90] Sayyid Muḥsin Amīn ᶜĀmilī, *Kashf al-Irtiyāb fi Atbāᶜ Muhammad Ibn ᶜAbd al-Wahhāb* (Beirut: Dār al-Fikr, 1347 AH), pp. 129–133.

[91] Shaykh Ahmad Ibn Zaynī Daḥlān, *Khulāṣat al-Kalām fi Bayān Umarāᵓ al-Balad al-Ḥarām* (Cairo: Maṭbaᶜah Khayriyyah, 1305), says: "Muhammad Ibn ᶜAbd al-Wahhāb was born in 1111 and died in 1207 AH; he lived for ninety-six years. He began propagating in 1143; however, he became famous in 1150"—*Kashf al-Irtiyāb*, pp. 3 and 5. A book written by an English spy, Mr. Hamfer, titled *Memoirs of Mr. Hamfer*, translated by Doctor J. Kh. into Arabic, makes it clear that the uprising of Muhammad Ibn ᶜAbd al-Wahhāb was totally un-Islamic and was orchestrated by the English colonialists. Page 83 of the book says that in 1143 Muhammad Ibn ᶜAbd al-Wahhāb was determined to propagate his new opinion and beliefs, so he gathered enough supporters and communicated his ideas to his followers in abstruse and vague words.

[92] *Kashf al-Irtiyāb*, pp. 133–137.

[93] *Lughat Nāmah Dehkhodā*, vol. 1, p. 297, art. "Ibn Taymiyyah."

[94] Ibn Baṭūṭah, *Riḥlah* (Beirut: Dār Ṣādir, Dār Beirut, 1384 AD), pp. 95–96.

[95] *Riḥlah*, p. 96.
[96] It refers to the date when the book was printed, ʿĪd al-Fitr, 1403 AH. Fifteen years prior to that would have been 1388 AH.
[97] Shaykh Ahmad Aḥsāʾī, *Sharḥ al-Ziyārat al-Jāmiʿah* (n.p.: lithograph, n.d.), p. 315.
[98] Shaykh Āqā Buzurg Tehrani says in *Aʿlām al-Shīʿah al-Kirām al-Bararah* (Mashhad: Maṭbaʿ Saʿīd Dār al-Murtaḍā li al-Nashr, 1404 AH), p. 88, that Aḥsāʾī was born in 1166 and died in 1241 AH. On page 90, he writes that Sayyid Kāẓim Rashtī died in 1259 AH. Dehkhodā says in his *Muʿjam*, vol. 3, p. 32, art. "al-Bāb": "Sayyid Muhammad Bāb was born in 1236 and died in 1266 AH."
[99] Sayyid Muhammad Bāqir Mūsawī Khānsārī Iṣfahānī, *Rawḍāt al-Jannāt fi Aḥwāl al-ʿUlamāʾ wa al-Sādāt* (n.p.: lithograph, 1307), p. 25.
[100] *Rawḍāt al-Jannāt*, p. 286
[101] The Shaykhīs used to be called "the back line" because their imam for congregational prayer used to establish the prayers behind the pure Tomb of the Master of the Martyrs; the Shaykhīs were Akhbārīs, opponents of the Uṣūlīs. Karbala's Uṣūlīs used to be called "the front line" because their imam for congregational prayer used to establish prayers by Imam Husayn's head inside the holy precinct.
[102] *Rawḍāt*, pp. 285–286.
[103] Abū Ḥafṣ Omar Ibn Abī al-Hasan al-Ḥammūʾī, *Dīwān Ibn Fāriḍ* (Beirut: Dār Beirut, Dār Ṣādir, 1382 AH), pp. 80–81, *al-Tāʾiyyat al-Kubrā*, couplets 353 onwards.
[104] In *Yanābīʿ al-Mawaddah* (Istanbul: Maṭbaʿat Akhtar, 1301 AH), p. 212; (Najaf), p. 251, chapter 56, Shaykh Sulaymān Ibn Ibrāhīm Qundūzī Ḥanafī says: Wāḥidī relates that the verse *Your Guardian can only be God*...was revealed about the Master of the Faithful, Ali. In Yaḥyā Ibn Jābir Balādhurī, *Ansāb al-Ashrāf* (Cairo: Dār al-Maʿārif, n.d.), vol. 2, p. 150, hadith 151, in his biographical entry on Imam Ali, Yaḥyā Ibn Jābir Balādhurī narrates from Ḥammād Ibn Salamah, from Kalbī, from Abū Ṣāliḥ, from Ibn ʿAbbās. Similarly, it is cited by Abū al-Qāsim Ali Ibn Hasan Ibn Hibatillāh Shāfiʿī, known as Ibn ʿAsākir, in *Tārīkh Dimashq* (Beirut: Dār al-Taʿāruf li al-Maṭbuʿāt, 1395 AH), vol. 2, pp. 409–410, in the biographical entry on the Master of the Faithful, via two chains of transmission from Ali Ibn Abī Ṭālib, and from Salamah. Ḥākim Ḥasakānī ʿUbaydillāh Ibn Ahmad narrates it in *Shawāhid al-Tanzil li Qawāʿid al-Tafḍīl* (n.p.: Majmaʿ Iḥyāʾ al-Thaqāfah al-Islāmiyyah, 1411 AH), pp. 161–169, via fourteen chains

of transmission, numbers 216–230, from Ibn ᶜAbbās, Anas Ibn Mālik, Muhammad Ibn al-Ḥanafiyyah, ᶜAṭāʾ Ibn Sāʾib, ᶜAbd al-Mālik Ibn Jurayḥ Makkī, and Imam Abū Jaᶜfar Muhammad Bāqir. Similarly, it is cited by Mawlā Ali Ibn Ḥusām al-Dīn Muttaqī Hindī in *Kanz al-ᶜUmmāl* (India: Maṭbaᶜat Dāʾirat al-Maᶜārif al-ᶜUthmāniyyah, 1384 AH), vol.15, p. 95, number 269; Abū al-Ḥasan Ali Ibn Muhammad Wāsiṭī Jullābī Shāfiᶜī, known as Ibn Maghāzilī, in *Manāqib Ali Ibn Abī Ṭālib* (Tehran: Maktabah Islāmiyyah, 1394 AH), pp. 311–314 via five different Sunni chains of transmission, numbers 354–358 from Ibn ᶜAbbās, the Master of the Faithful, and Imam Bāqir. It is related in Sayyid Hāshim Mūsawī Baḥrānī, *Ghāyat al-Marām wa Ḥujjat al-Khiṣām fi Taᶜyin al-Imām min Ṭarīq al-Khāṣṣ wa al-ᶜĀmm* (Tehran: Dār Ṭibāᶜat Ali Qulī Khān Qājār, 1372 AH), p. 105, hadith 11, from Muwaffaq Ibn Ahmad Khārazmī, at the end of which he refers to the Messenger's saying: "God is too Great [to be described]," and Ḥassān Ibn Thābit's couplets. Majlisī relates it in *Biḥār al-Anwār*, vol. 9, p. 34 from *Kashf al-Yaqīn*, from Muhammad Ibn Jarīr Ṭabarī via his chain of transmission from Saᶜīd Ibn Jubayr from Ibn ᶜAbbās, and on p. 35 from *Tafsīr al-ᶜAyyāshī*, from Abu Ḥamzah al-Thumālī, on the authority of Imam Bāqir.

Shaykh Abū Jaᶜfar Muhammad Ibn Hasan Ṭūsī narrates in *Tafsīr al-Tibyān* (n.p: lithograph, n.d.), vol. 1, p. 564 that according to Kalbī, the verse was about ᶜAbdullāh Ibn Salām and his companions who had become Muslims and been ostracized by the Jews. It refers to Ali's Guardianship. The Shaykh says: "It is narrated by Abū Bakr Rāzī in *Aḥkām al-Qurʾān*, according to what Ali al-Maghribī narrates from him, Ṭabarī, Rummānī, Mujāhid, and Saddī that it was revealed about Ali when he gave his ring away as charity while bowing.

Faḍl Ibn Hasan Ṭabarsī, *Majmaᶜ al-Bayān* (Sidon: Maṭbaᶜat al-ᶜIrfān, 1333 AH), vol. 2, pp. 210–211, relates it from Abu al-Qāsim Ḥasakānī. *Ghāyat al-Marām*, p. 205 hadith 11, quotes Muwaffaq Ibn Ahmad Khārazmī as saying the same. Similarly, *Tafsīr al-Mīzān*, vol. 6, p. 23, relates it from Ḥāfiẓ Abū Nuᶜaym Iṣfahānī.

[105] Jalāl al-Dīn al-Suyūṭī narrates a similar hadith in *al-Dūrr al-Manthūr*, vol. 2, pp. 293–294; he narrates it from Ibn Mardawayh, from Kalbī, from Abū Ṣāliḥ, from Ibn ᶜAbbās; it says at the end that God's Messenger asked the beggar: "In what position was he when he gave it to you?" He replied: "While he was bowing." That person was Ali Ibn Abī Ṭālib:

فكبّر رسولُ اللهِ صلّى الله عليه وآله وسلم وهو يقول: وَمَنْ يَتَوَلَّ اللهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللهِ هُمُ الْغَالِبُونَ.

God's Messenger said: "God is too Great [to be described]" and said: *"And whoever takes God and His Messenger and those who believe for a guardian, then surely the party of God are they that shall be triumphant."* This hadith is also related via eight chains of transmission in *al-Durr al-Manthūr* from Khaṭīb, from Ibn ᶜAbbās; from ᶜAbd al-Razzāq; ᶜAbd Ibn Ḥamīd; Ibn Jarīr; Abū al-Shaykh and Ibn Mardawayh, from Ibn ᶜAbbās; by Ṭabarānī in *al-Muᶜjam al-Awsaṭ;* Ibn Mardawayh from ᶜAmmār Ibn Yāsir; from Abū al-Shaykh and Ibn Mardawayh, from Ali; from Abū Ḥātim, Abū al-Shaykh, and Ibn ᶜAsākir, from Salamah Ibn Kuhayl; from Ibn Jarīr, from Mujāhid; from Ṭabarānī, Ibn Mardawayh, and Abū Nuᶜaym, from Abū Rāfiᶜ; and Ibn Mardawayh on the authority of Ibn ᶜAbbās.

[106] Majlisī relates this hadith in *Biḥār al-Anwār* (Kumpānī), vol. 9, p. 36, quoting *al-Manāqib* and *Kashf al-Yaqīn* on the authority of Thaᶜlabī's exegesis. The beginning says: "When Ibn ᶜAbbās was sitting by the Zam Zam Well [in Mecca] and saying: 'God's Messenger said...' [in other words narrating God's Messenger's hadiths], a turbaned man approached, and every time Ibn ᶜAbbās said, 'God's Messenger said...' the man would say, 'God's Messenger said...' Ibn ᶜAbbās then asked: 'I ask you by God, who are you?' Thereafter, he lifted the turban off his face. He said: 'People, whoever knows me, knows me. Whoever does not know me, I am Jundub Ibn Junādah al-Badrī, Abū Dharr al-Ghifārī.'"

We relate the entire hadith from *Ghāyat al-Marām;* Fakhr Rāzī also narrates it in his *Tafsīr Kabīr Mafātīḥ al-Ghayb* known as *Tafsīr al-Fakhr al-Rāzī* (Cairo: Dār al-Ṭibāᶜat al-ᶜĀmirah, n.d.), vol. 3, p. 618.

[107] Majlisī relates this hadith from *al-Amālī* by Ṣadūq in *Biḥār al-Anwār,* vol.9, p. 33. The end says: "It is related from Omar Ibn al-Khaṭṭāb: 'By God, I have given away forty rings while bowing down to pray so that there would be revelation about me like there was about Ali Ibn Abī Tālib but there was none!'" Sayyid Hāshim Baḥrānī also relates it in *Ghāyat al-Marām,* p. 107, Shiᶜa hadith 6. He also cites the end of the hadith. Shaykh Ṭūsī also cites it in *Tafsīr al-Tibyān* (n.p.: lithograph, n.d.), vol.1, p. 548, referring in his reasoning to God's Messenger's question to the beggar and h is exclamation of "God is

too great [to be described]." It is also quoted by Sayyid Hāshim Baḥrānī in *Tafsīr al-Būrhān* (n.p.: lithograph, n.d.), vol.1, p. 293, and M. H. Ṭabāṭabā'ī, in *Tafsīr al-Mīzān*, vol. 6, p. 14.

[108] This calculation is based on alphabetical numerology that starts with 1 and ends with 1000. We have independently arrived at the same result as Ibn Shahr Āshūb.

[109] This couplet is by Kumayt—Shaykh Husayn Ibn Ali Ibn Muhammad Abū al-Futūḥ Rāzī, *Rūḥ al-Janān fi Tafsīr al-Qur'ān*, known as *Tafsīr Abū al-Futūḥ* (Tehran: Ṭab^{c} Islāmiyyah 1378 AH), vol. 2, p. 176.

[110] Khuzaymah Ibn Thābit al-Anṣārī Dhū al-Shahādatayn was one of God's Messenger's greatest companions, and, like Miqdād, Jābir al-Anṣārī, and Abū al-Haytham, he loved the Master of the Faithful. He fought at the Battle of the Camel and Ṣiffīn. Abū Ja^{c}far Muhammad Ibn Hasan Ṭūsī, *Ikhtiyār Ma^{c}rifat al-Rijāl* known as *Rijāl al-Kashshī* (Bombay: n.d.), p. 35 says: "At the Battle of Ṣiffīn, after ^{c}Ammār Ibn Yāsir was martyred, Khuzaymah went into his tent, took a martyr's bath, and then returned to the battlefield and resumed fighting until he was martyred. It is related by his grandson, Muhammad Ibn ^{c}Ammār Ibn Khuzaymah: 'My grandfather remained with his weapon [sheathed] at the Battle of the Camel and Ṣiffīn, but when ^{c}Ammār was killed, he drew his sword and said: "I heard God's Messenger say that a renegade faction would kill ^{c}Ammār." He then fought until he was killed.'"

[111] Ḥassān Ibn Thābit Anṣārī was a well-known poet to the Messenger's Household, and God's Messenger said about him:

لَا تَزَالُ مُؤَيَّداً بِرُوحِ الْقُدُسِ مَا دُمْتَ نَاصِرَنَا

"You will continue to be supported by the Holy Spirit as long as you support us!" Ḥassān composed a famous ode on Ghadīr Khumm and many other elegies; however, he was a coward. Juzrī tells an interesting story about him at the Battle of Khandaq. In any case, he turned away from Imam Ali and towards Othman. Hence, it became apparent why the Messenger had prayed for him as he had! Thus, he became condemned by his own poetry:

وَكُنْ لِلَّذِي عَادَى عَلِيّاً مُعَادِيَا

"[O God!] Be an enemy to whoever is an enemy to Ali!" (Summary of the entry on him in Muhammad Taqī Tustarī, *Qāmus al-Rijāl* (Tehran: Markaz Nashr Kitāb, 1379 AH), vol. 3, pp. 117–120).

[112] Sayyid Ismāʿīl Ibn Muhammad al-Ḥimyarī was one of the greatest Shiʿa scholars, and one of the poets to the Household; he initially believed in the Imamate of Muhammad Ibn al-Ḥanafiyyah, but as the biographical entry on him says in *Rijāl al-Kashshī*, pp. 184–186, after visiting Imam Ṣādiq, he embraced twelver-Shiʿism, and sacrificed his life to the Household. He died within Imam Ṣādiq's lifetime.

[113] Sharīf Raḍī, descended from Abū al-Hasan Muhammad Ibn Mūsā Ibn Muhammad Ibn Mūsā Ibn Ibrāhīm Ibn al-Imam Mūsā Ibn Jaʿfar was the brother of Sharīf Murtaḍā; Sharīf Raḍī was one of the greatest writers and scholars and compiled *Nahj al-Balāghah*. He died at the age of forty-seven in 407 AH—*al-Kunā wa al-Alqāb*, vol. 2, p. 244).

[114] *Rijāl Kashshī*, pp. 313–314 says: "Diʿbil lived during Imam Riḍā's time, and he composed some odes on the Household's virtues and feats, and the usurpation of their rights. He went to Imam Riḍā and said: 'I have composed an ode and decided not to recite it to anyone else before you.' So when he recited him the ode, [the Imam] gave him 600 dinars wrapped up in a piece of fur and a nice garment belonging to him." The story of the garment is too long. For the full story, refer to *Rijāl al-Kashshī*.

[115] Ṣāḥib Ibn ʿAbbād, Ismāʿīl Ibn Abī al-Hasan was born in 326 AH. He was known for knowledge, intelligence, and piety in his lifetime. He himself used to say he had composed 100 elegies in Arabic and Persian. Shaykh Ṣadūq wrote *ʿUyūn Akhbār al-Riḍā* for him.

He died in 385 AH and they took his corpse from Ray to Isfahan; and one of those who composed lamentations over his death was Sayyid Raḍī, the compiler of *Nahj al-Balāghah*. They begin as follows:

أَكَذَا الْمَنُونُ يَقْطُرُ الْأَبْطَالَا أَكَذَا الزَّمَانُ تُضَعْضِعُ الْأَجْبَالَا

أَكَذَا أُصَابُ الْأُسْدُ وَهِيَ مُذِلَّةٌ تَحْمِي الشُّبُولَ وَتَمْنَعُ الْأَغْيَالَا

They end with:

وَأَقِمْ عَلَى بُؤْسٍ فَقَدْ ذَهَبَ الَّذِي كَانَ الْأَنَامُ عَلَى مُدَاهُ عِيَالَا

(Summarized from *al-Kunā wa al-Alqāb*, vol. 2, pp. 365–371). These couplets mean:

> Is death such that it wrestles the brave to the ground? Is time such that it shakes the mountains?
>
> Are lions struck like this though they are dominant, protecting their cubs from predators?
>
> Now be courageous because he on whose benevolence mankind were dependent is gone.

[116] Ibn Shahr Āshūb, *Manāqib*, pp. 517–519

[117] *Ghāyat al-Marām*, pp. 106–107.

[118] This ode was explained on page 193, so we will not repeat it.

[119] He also cites this hadith in *Majmaᶜ al-Bayān*, vol. 2, pp. 210–211, and attributes these four lines to Ḥassān Ibn Thābit.

Also in *Ghāyat al-Marām*, p. 106, Sunni hadith 17, the author quotes this hadith from Ḥāfiẓ Abū Nuᶜaym Iṣfahānī, in *Nuzūl al-Qurʾān fi Amīr al-Muʾminīn ᶜAlī Ibn Abī Ṭālib ᶜAlayhi al-Salām*; he also attributes these couplets to Ḥassān Ibn Thābit. Similarly, ᶜAllāmah Ṭabāṭabāʾī, may he receive God's Paradise, narrates it from Khaṭīb Khārazmī in *Tafsīr al-Mīzān*, vol. 6, pp. 21–22. He attributes the couplets to Ḥassān. The conclusion we have reached after this long discussion is that all great scholars attribute these couplets to Ḥassān. The only exception is Ibn Shahr Āshūb, who attributes them to Khuzaymah Ibn Thābit.

[120] Shaykh Abū al-Futūḥ Rāzī, *Tafsīr Rawḍ al-Jinān wa Rūḥ al-Janān* (n.p.: Muẓaffarī, n.d.), vol. 2, pp. 174–176.

[121] *Ghāyat al-Marām*, pp. 103 and 104. The first hadith is on the authority of the Sunnis. He also cites it via another chain, from Ḥamwīnī's *Farāʾid al-Simṭayn* on the authority of the Sunnis, on pp. 105 and 106; *Tafsīr al-Mīzān*, vol. 6, pp. 19–20 from Thaᶜlabī.

[122] *Tafsīr Abū al-Futūḥ*, vol. 2, pp. 174–175.

[123] *Tafsīr Majmaᶜ al-Bayān*, vol. 2, p. 210.

[124] *Tafsīr al-Būrhān*, vol. 1, p. 294.

[125] Sayyid Ibn Ṭāwūs, *al-Ṭarāʾif fi Maᶜrifat Madhāhib al-Ṭarāʾif* (Qom: Maṭbaᶜat Khayyām, 1400 AH), pp. 47–48; Qāḍī Nūrullāh Marᶜashī Shūshtarī, *Iḥqāq al-Ḥaqq* (Tehran: Maṭbaᶜat Islāmiyyah, n.d.), vol. 4, p. 59, on the authority of Thaᶜlabī based on ᶜAbdullāh Shāfiʿī's narration in *al-Manāqib* (n.p.: manuscript, n.d.), p. 112.

[126] *Ghāyat al-Marām*, p. 104, second Sunni hadith, under the heading "hadith 8" via a different route; *Tafsīr al-Mizān*, vol. 6, p. 20.

[127] Ibn Maghāzilī, *Manāqib*, pp. 311–314; these five hadiths appear in *Ghāyat al-Marām*, p. 104 under the heading "Sunni hadiths 3–7."

[128] Ibn Maghāzilī relates this hadith on pp. 313 and 314 under no. 358; it is quoted in *Ghāyat al-Marām*, p. 104, under the heading "Sunni hadith 7" on the authority of Ibn Maghāzilī, *Manāqib*; *Tafsīr al-Mizān*, vol. 6, p. 21.

[129] *Al-Ṭarāʾif*, pp. 48–49.

[130] This hadith appears in *Ghāyat al-Marām*, p. 106, under the heading "Sunni hadith 19," on the authority of Abū Nuʿaym Iṣfahānī, from Ḍaḥḥāk, from Ibn ʿAbbās.

[131] This hadith appears in *Ghāyat al-Marām*, p. 106, under the heading "Sunni hadith 21" on the authority of Abū Naʿīm Iṣfahānī.

Majlisī cites it in *Biḥār al-Anwār*, vol. 9, p. 34, quoting *Amālī* by Shaykh Ṭūsī. It also appears in *Ghāyat al-Marām*, p. 108, under the heading "Shiʿa hadith 9," quoting Ṭūsī's *Amālī*. In *al-Dūrr al-Manthūr*, vol. 2, p. 294, Suyūṭī relates the beginning of the hadith.

[132] *Biḥār al-Anwār*, vol. 9, pp. 37 and 38.

[133] *Ghāyat al-Marām*, 106, Shiʿa hadith 24; ʿAllāmah Ṭabāṭabāʾī, may God be pleased with him, relates this hadith in *Tafsīr al-Mīzān*, vol. 9, pp. 15–16; he also quotes the beginning of it on the authority of Ḥamwīnī on p. 23.

[134] *Ghāyat al-Marām*, pp. 103-104, Sunni hadith 10; *Tafsīr al-Mīzān*, vol. 6, p. 21.

[135] *Ghāyat al-Marām*, p. 105, Sunni hadith 12; the same hadith appears, word for word, in Ibrāhīm Ibn Muhammad Ibn Muʾayyad Ḥamwīnī, *Farāʾid al-Simṭayn fī Faḍāʾil al-Murtaḍā wa al-Batūl wa al-Sibṭayn wa al-Aʾimmah min Dhurriyyatihim ʿAlayhim al-Salām* (Beirut: Muʾassasat al-Maḥmūdī, 1400 AH), vol. 1, pp. 79–80, hadiths 49, 50, and 51.

[136] *Ghāyat al-Marām*, p. 106, Sunni hadith 16; ibid., p. 108, hadith no. 10 via a Shiʿa chain on the authority of ʿAyyāshī.

[137] *Tafsīr Būrhān*, vol. 1, p. 294; *Tafsīr al-Mīzān*, vol. 6, p. 22.

[138] Muhammad Ibn Masʿūd ʿAyyāshī, *Tafsīr al-ʿAyyāshī* (Qom: Maṭbaʿat ʿIlmiyyah, n.d.), vol. 1, p. 327, no. 137; *Ghāyat al-Marām*, p. 108; *Tafsīr al-Mīzān*, vol. 6, p. 16.

[139] *Biḥār al-Anwār*, vol. 9, pp. 34–35; Baḥrānī, *Tafsīr al-Būrhān*, p. 294, quoting from *al-Iḥtijāj*.

[140] *Ghāyat al-Marām*, p. 106, Sunni hadith 18.

[141] *Ghāyat al-Marām*, p. 107, Shiʿa hadith 3.

[142] *Ghāyat al-Marām*, p. 107, Shiʿa hadith 5; *Tafsīr al-Būrhān*, p. 293 via the same chain; *Tafsīr al-Mizān*, vol. 6, p. 14, quoting *al-Kāfī*; *Uṣūl al-Kāfī*, vol. 1, p. 289.

[143] *Ghāyat al-Marām*, p. 107, Shiʿa hadith 4; ibid., p. 108, hadith 7, from Mufid, *al-Ikhtiṣāṣ*; *Uṣūl al-Kāfī*, vol. 1, p. 189 via a different chain; *Tafsīr al-Mizān*, vol. 6, p. 19 from Mufid, *al-Ikhtiṣāṣ*. He also quotes it from *al-Kāfī* from Husayn Ibn Abī al-Aʿlā; it is also in *Tafsīr al-Būrhān*.

[144] *Ghāyat al-Marām*, p. 108, Shiʿa hadith 11; *Tafsīr al-ʿAyyāshī*, p. 327, hadith 138; *Tafsīr al-Būrhān*, vol. 1, p. 194.

[145] *Biḥār al-Anwār*, vol. 9, p. 35.
[146] *Ghāyat al-Marām*, p. 108, Shiᶜa hadith 11; *Tafsīr al-ᶜAyyāshī*, vol. 1, p. 328; *Tafsīr al-Būrhān*, p. 195; *Tafsīr al-Mīzān*, vol. 6, p. 16.
[147] *Biḥār al-Anwār*, vol. 9, p. 35.
[148] *Ghāyat al-Marām*, p. 108, Shiᶜa hadiths 16–17; *Tafsīr al-Mīzān*, vol. 6, p. 17.
[149] Ibid.
[150] In *al-Dūrr al-Manthūr*, Mawlā Jalāl Suyūṭī narrates eleven hadiths via different chains on the background to the revelation of the verse on Guardianship, and Ali giving his ring away to the beggar while praying. Ṭabarānī in *al-Awsaṭ*, and Ibn Mardawayh cite [a hadith] on the authority of ᶜAmmār Ibn Yāsir that ends with

من كنتُ مَولاه فَعليٌ مولاه اللّهم والِ مَنْ والاهُ وَعَادِ مَن عاداه

"Whoever's Master I am, Ali is also his Master. O God, be a friend to whoever accepts him as Master, and an enemy to whoever is his enemy." *Al-Dūrr al-Manthūr*, vol. 2, pp. 293–294.

Abū Jaᶜfar Muhammad Ibn Jarīr Ṭabarī cites by way of exegesis of the Noble Verse, and the background to its revelation concerning Ali Ibn Abī Tālib and the ring he had given to the beggar, five hadiths from Saddī and Imam Abū Jaᶜfar [al-Bāqir], ᶜUtbah Ibn Ḥakīm, and Mujāhid—*Jāmiᶜ al-Bayān ᶜan Taʾwīl Āy al-Qurʾan* (n.p.: 1373), vol. 2, pp. 288–289.
[151] *Ghāyat al-Marām*, Shiᶜa hadith 18; Ṭabarsī, *al-Iḥtijāj*, vol. 2, pp. 251–253; *Tafsīr al-Būrhān*, vol. 1, p. 295; *Tafsīr al-Mīzān*, vol. 6, pp. 17–18; *Biḥār al-Anwār*, vol. 8, p. 34.
[152] *Ghāyat al-Marām*, p. 109, Shiᶜa hadith 19; *Tafsīr al-Būrhān*, vol. 1, p. 295; Ṭabarsī, *al-Iḥtijāj*, vol. 1, p. 390; *Tafsīr al-Mīzān*, vol. 6, p. 18 up to

غير رجلٍ واحِد

"only one man."
[153] *Ghāyat al-Marām*, p. 109.
[154] *al-Iḥtijāj*, vol. 1, p. 202.
[155] *al-Iḥtijāj*, vol. 1, p. 213.
[156] SR: This can mean either "hoisted me" or "appointed me" in Arabic.
[157] *al-Iḥtijāj*, vol. 1, pp. 231–232.
[158] Islamic law states that whoever kills an enemy on the battlefield can take all his belongings—his clothes, sword, helmet, armor, rings,

and other belongings—for himself, but not for anyone else. This rule is quite different from booty that is divided among all the Muslims.

[159] *Ghāyat al-Marām*, p. 109; Baḥrānī also cites it in *Tafsīr al-Būrhān*, vol. 1, p. 296.

[160] Maḥmūd Ibn Omar Zamakhsharī, *Tafsīr al-Kashshāf* (Beirut: Maṭbaᶜat Dār al-Kitāb al-ᶜArabī, n.d.).

[161] *Tafsīr al-Mīzān*, vol. 6, pp. 23–24. ᶜAllāmah Ṭabāṭabāʾī discusses the matter from the beginning of this volume up to p. 24. He proves the authenticity of the story about the ring and comments on these two verses.

[162] *Mufradāt*, p. 534.

[163] This phrase is part of 8:36. The whole verse reads as follows: *Surely those who disbelieve spend their wealth to hinder (people) from the way of God; so they shall spend it, then it shall be to them an intense regret, then they shall be overcome; and those who disbelieve shall be driven together to hell* (8:36).

Those who disbelieve and spend their wealth just to lead people away from God's righteous path, and try to block the way to reach God, spend whatever means they have, but in the end they lose hope and cry "alas!" They both lose their wealth and fail to achieve their goal. We cite this verse as evidence against those like Fakhr Rāzī who are opposed to the Shiᶜa and strive their utmost to direct the meaning of the verses away from the Household, but it shall be to them an intense regret, because as the saying goes: "Clouds can never cover the sun forever."

[164] SR: Translation as per Fakhr Rāzī's interpretation. Out of the many English translations referred to in this project, only M.A.S Abdel Haleem, *The Qurʾan* (Oxford: Oxford University Press, 2008) and Tarif Khalidi, *The Qurʾan* (London: Penguin Classics, 2008) translate *awliyāʾ* as "allies" and *man yatawallahum* as "Anyone who takes them as an ally..." (Haleem) or: "Whoso among you takes them as allies..."

[165] SR: *Mawaddah* conveys a sense of intense love and obedience.

[166] *Tafsīr al-Mīzān*, vol. 3, pp. 224–225.

[167] *Tafsīr al-Tibyān*, vol. 1, pp. 547–548.

[168] *Tafsīr al-Mīzān*, vol. 6, p. 7.

[169] *Tafsīr al-Mīzān*, vol. 9, p. 337.

[170] That is if we treat

قلوبهم

[their] *hearts*, and

انفسهم

their souls, as single words. Both are instances of "possession" (*muḍāf*) annexed to "possessor" (*muḍāf ilayh*). If the "possessions" and "possessors" are counted separately, the total is thirteen.

[171] *Tafsīr al-Kashshāf* (n.p.: Maṭbaʿat al-Sharqiyyah, n.d.), vol. 1, p. 264, by way of exegesis of the verse on Guardianship.

[172] Page 200 of this book, quoting *Ghāyat al-Marām*, quoting Shaykh Ṭūsī, *al-Amālī* (*al-Majālis*).

[173] Page 201 of this book, quoting Ṭabarsī, *al-Iḥtijāj*.

[174] Page 200 of this book, quoting *Ghāyat al-Marām*, quoting Shaykh Ṣadūq.

[175] Page 204 of this book, quoting Ṭabarsī, *al-Iḥtijāj*.

[176] His statement that Ali was poor (*faqīr*) is not free of rancor, because legally a *faqīr* is someone who does not have enough to support himself, or is unable to work. Although the Master of the Faithful had no riches, he was able to work; he supported himself by laboring and working hard. Not only did he not accept a dirham of charity in his lifetime, but hadiths also prove that he bought more than a thousand slaves out of his own pocket just to free them. He gave away his properties, water-wells, gardens, and palm groves for the sake of God. How can someone who carried a leather bag over his shoulder and went door to door to the poor houses delivering simple bread and dates to nourish them have been a poor man? True, he never saved any wealth for himself, instead donating whatever he earned as soon as he earned it. So he was wealthy, and perhaps even very wealthy! However, Fakhr Rāzī did not realize that being poor because of much donating means the epitome of self-sufficiency (*al-ghinā' ʿaynuhu*)! It truly is unfair of these stubborn opponents to describe Ali as poor when he donated his ring to the beggar while bowing down to pray, proof of just how self-sufficient he was!

[177] All *zakāt* is *ṣadaqah*, and all *ṣadaqah* is *zakāt*. Because *ṣadaqah* purifies (is *muzakkiyah*), it is called *zakāt* (purification); over time, *zakāt* became used by those observant of the *sharia* to refer to obligatory almsgiving (*ṣadaqah*).

[178] Laughably, the very example cited by Fakhr Rāzī appears elsewhere in the Qur'an, but instead of

إنما

it says

الا...نما

for example:

وَمَا هَٰذِهِ الْحَيَوٰةُ الدُّنْيَآ إِلَّا لَهْوٌ وَلَعِبٌ

And this world's life is naught but a play and an idle sport (6:32); and:

وَمَا الْحَيَوٰةُ الدُّنْيَآ إِلَّا لَهْوٌ وَلَعِبٌ

And what is the life of this world but sport and play (29:64).

[179] *Tafsīr Rūh al-Janān*, vol. 2, p. 176

[180] *Al-Ghadīr*, vol. 4, pp. 161–162.

[181] Lessons 40–45

2:15, 130
2:34, 173
2:57, 195, 196
2:107, 103
2:115, 130
2:144, 208
2:164, 57
2:189, 215
2:199, 214
2:200, 33
2:215, 215
2:257, 6, 10
2:274, 214
3:31, 31, 32
3:128, 43
3:168, 214
3:169, 125
3:173, 175, 213
4:54, 214
4:59, 197, 198, 200, 205, 206
4:65, 19
4:80, 43
4:93, 130
4:119, 28
4:139, 104
5:3, 197, 204
5:51, 211
5:52, 214
5:55, 7, 8, 21, 104, 170, 182, 185, 188, 193, 196, 197, 198, 199, 205
5:55–5:56, 167, 187
5:56, 171
5:57, 211
5:64, 139
5:67, 94, 196, 199
5:117, 61
6:14, 62, 103
6:30, 130
6:32, 242
6:62, 14
6:99, 124
6:122, 38
7:27, 28
7:29–30, 28
7:73, 59
7:187, 215
7:196, 103
8:17, 43
8:36, 211, 240
8:40, 14
8:72, 22
9:16, 205
9:61, 214
9:103, 219
10:24, 219
10:62, 17, 19, 35
10:62–64, 27
10:63, 18
11:17, 188, 193, 205
11:37, 129
12:24, 42
12:96, 128
12:101, 10
12:106, 18
13:11, 14
13:43, 188, 205
15:22, 124
16:11, 58
16:12, 57
16:13, 59
16:50, 130
16:67, 58
16:68–69, 58
16:79, 59
16:83, 9, 173
16:96, 35
17:12, 58
17:43, 130, 133, 136
17:72, 149
17:111, 9
18:28, 30
18:42, 21
18:44, ix, 21
19:31, 218
19:55, 218
19:96, 194
20:5, 130, 137, 139, 140
20:25–32, 170, 185
20:39, 129
20:110, 35
21:73, 21
22:11, 124
22:17, 61
22:56, 34
8
22:78, 14
23:4, 219
23:50, 59
23:57–61, 38
24:21, 33
24:35, 147
24:35–39, 40
24:37, 39
24:40, 146, 149
25:44, 77
27:89, 32
28:35, 170, 185
28:88, 35, 130

29:19–20, 80
29:22, 103
29:64, 242
30:20, 58
30:21, 58
30:22, 59
30:23, 59
30:24, 59
32:5, 40
33:4, 93
33:6, 9, 23, 55
33:23, 193
33:36, 95
33:37, 96, 97
33:72, 74
34:23, 138
34:46, 203
34:47, 61
35:9, 124
35:10, 104
35:32, 37
37:39–40, 42
37:59–60, 41
37:61, 154
37:127–128, 41
37:159–160, 33
38:75, 139
38:83–84, 42
39:22, 39
39:23, 87
39:56, 130
39:67, 138
41:7, 218
41:53, 61
41:53–54, 60
41:54, 61
42:9, 103
42:23, 193
42:28, 103
42:52, 39
43:55, 42
44:42, 130
47:11, 11, 12, 14
47:36, 219
48:10, 43, 129
48:22, 212
49:4, 175
50:16, 140
53:3-4, 43
53:9, 123
53:29–30, 29
55:27, 139
55:78, 84, 152
56:10-11, 37
57:4, 61
57:28, 39
58:6, 61
60:1, 214
61:8, 39
62:6, 14
63:8, 104, 175
66:4, 14, 104
73:8, 31
76:7, 193
79:5, 124
79:42, 215
83:18–21, 38
85:9, 61
87:14–15, 218
89:22, 130, 140
102:1–2, 84
102:1–8, 30
112:3, 57
112:3–4, 121
112:4, 57

A

Abān, 198
Abānah, 169
ᶜAbbād, Ṣāḥib Ibn, 179, 236
ᶜAbbās, 94, 95, 169, 182, 184, 186, 187, 189, 190, 194, 207, 232, 233, 234, 238
Abdi, Ibn Hallad, 220
ᶜAbdillāh, Ghālib Ibn, 169, 184, 186
Abduh, Shaykh Muhammad, 108
ᶜĀbis, Ali Ibn, 187
Adam, 66, 72, 74, 227
ᶜĀdil, Shaykh Omar, 127, 128, 129
adoption, 91, 93, 95, 96, 97
Aḥkām al-Qurᵓān, 233
Ahmad, Ḥākim Ḥasakānī ᶜUbaydillāh Ibn, 232
Ahmad, Sulaymān Ibn, 169
Aḥsāᵓī, Shaykh Ahmad, 155–56, 157, 232
Aḥwal, Muhammad Ibn Nuᶜmān al-, 157
Ahwāzi, ᶜAbdullāh Ibn Baḥr, 114
Akhbār Zayniyyah, 95
Aᶜlā, Husayn Ibn Abī al-, 197, 238
Aᶜlām al-Shīᶜah al-Kirām al-Bararah, 230, 231, 232
ᶜAlawī, Hasan Ibn Muhammad, 192
Ali Ibn Abī Ṭālib, 7, 8, 46, 67, 68, 78, 98, 104, 107, 111, 112, 114, 118, 119, 130, 131, 133, 135, 145, 157, 159
—as successor to Muhammad, 8, 9, 12, 84, 111, 167–184, 188, 201, 202, 210, 213, 216, 217, 233, 239, 240
—authority of, 9, 11, 168, 173, 184, 191, 194, 195, 196, 202, 204, 209, 210, 213, 217
—giving charity while bowing, 7, 8, 104, 167–84, 185, 187, 188, 189, 192, 193, 195, 196, 197, 198, 200, 202, 203, 204, 206–207, 216, 218, 220, 233, 239, 241
—Guardianship of. *See* Ali Ibn Abī Ṭālib, as successor to Muhammad
—wealth of, 241
Ali, Abū, 8
Ali, al-Husayn Ibn, 207
Ali, Muhammad Ibn, 169
almsgiving. *See zakāt*
Ālūsī, 186
Amālī, al-, 113, 114, 116, 117, 118, 200, 172, 192, 234, 238, 241
Aᶜmash, 169, 184
ᶜĀmilī, 116, 117, 140, 145
ᶜĀmilī, Sayyid Muḥsin Amīn, 229, 231
ᶜĀmilī, Shaykh ᶜAbd al-ᶜĀli Mīsī Karakī, 98
ᶜĀmilī, ᶜAllāmah Ayatollah Sayyid Sharaf al-Dīn, 168
ᶜĀmilī, Muḥaddith Amīn Sayyid Muḥsin Jabal, 113, 133
ᶜĀmilī, Shaykh Muhammad Ibn Hasan Ḥurr, 111, 113, 224

Amīnī, 157, 185, 206, 215
Amīnī, Shaykh ᶜAbd al-Husayn, 230
ᶜĀmiri, Ghayth Ibn Mulawwaḥ, 128
ᶜĀmiriyyah, Laylā, 128
ᶜAmmār, 169, 186, 194
ᶜAmr, Abū al-Hasan Ali Ibn, 114
Āmūli, 138
Āmulī, Sayyid Tāj al-Dīn, 98
Āmulī, Sayyid Ḥaydar, 67, 224
Anas, Mālik Ibn, 140, 169, 186
ᶜAnbāri, Abū Naṣr Layth Ibn Muhammad Ibn Layth, 116
angels, 67, 77, 78, 79, 104, 106, 121, 124
annihilation in God, 34, 35, 37, 65, 66, 70, 76, 83, 149, 150, 151, 160, 217
— stages of, 41–52, 63, 64, 84
Ansāb al-Ashrāf, 232
Anṣārī, 180, 207
Anṣārī, Ḥārithah Ibn Mālik Ibn Nuᶜmān al-, 51
Anṣārī, Ḥassān Ibn Thābit, 176, 235
Anṣārī, Jābir Ibn ᶜAbdillāh al-, 169, 181, 182, 190, 233, 237
Anṣārī, Muẓaffar Ibn Hasan, 184
Anṭākī, ᶜAbd al-Masīḥ, 131
anthropomorphism, 129, 130, 132, 133, 134, 137, 138, 139, 140, 141, 230
ᶜAqīdat al-Ḥamawiyyah, al-, 134
ᶜAqīdat al-Wāsiṭiyyah, al-, 134
ᶜAqīl, Yūsuf Ibn, 113
Aqrab al-Mawārid fī Fuṣḥ al-ᶜArabiyyah wa al-Shawārid, 5, 222
ᶜArabī, Muḥyī al-Dīn Ibn, 72, 155
Arabic-English Lexicon, An, 224
ᶜĀṣ, ᶜAmr Ibn al-, 192, 207
Asadī, Abū al-Hasan Muhammad Ibn Jaᶜfar, 113
ᶜAsākir, *See* Shāfiʿī, Ali Ibn Hasan Ibn Hibatillāh
Asās al-Balāghah, 222
Asbāb Nuzūl al-Qurʾan, 169, 172, 186
ascension of Muhammad, 47, 48
asceticism, 149
Asfār al-Arbaᶜah, al-, 77, 79, 226
Ashjaʿī, Naʿīm Ibn Masᶜūd, 175, 213
Ashraf al-Wasāʾil ilā Fahm al-Shamāʾil, 136
Āshūb, Ibn Shahr, 131, 168, 171, 175, 179, 230, 235, 237
Ashwaṭ, Buqrāṭ Ibn, 131
ᶜAskarī, Imam, 225
ᶜAṭāʾ, ᶜAbdullāh Ibn, 186, 187, 194
Athīr, Ibn, 13, 224
ᶜAṭṭār, Muhammad Bahjat, 142
Avicenna, 69, 70–72
ᶜAwf, ᶜAbd al-Raḥmān Ibn, 190, 200, 216
Awsaṭ, al-, 239
Aᶜyān al-Shīᶜah, 113, 229

Aʿyun, Bukayr Ibn, 196
Aʿyun, Zurārah Ibn, 169
ʿAyyāshī, Muhammad Ibn Masʿūd, 238
ʿĀzib, Barāʾ Ibn, 194

B

Bāb, Sayyid Muhammad Ali, 155, 232
Bābawayh, Abū al-Qāsim Muhammad Ibn ʿUbaydillāh Ibn, 115, 200
Bābism, 155, 156
Bahāʾism, 155, 156
Baḥr al-Muḥīṭ, al-, 141
Baḥrānī, Muḥaddith, 111, 179, 185, 186, 192, 195, 197, 204, 206, 233, 234, 235, 238, 240
Bakr, Abū 135, 200, 216, 217
Bakrī, Nūr, 135
Balādhurī, Yaḥyā Ibn Jābir, 232
Bāqir, Imam 9, 44, 87, 89, 90, 112, 119, 157, 158, 172, 190, 195, 196, 197, 198, 199, 200, 207, 229, 233, 239
Barakāt, Abū al-, 186
Barqī, Ahmad Ibn Abī ʿAbdillāh al-, 224, 229
Baṣāʾir al-Darajāt, 86, 87, 88, 89, 90
Baṭūṭah, Ibn, 141, 142, 143, 231
Bayān al-Saʿādah, 20
Bayhaqī, Abū Bakr, 169
Bayyiʿ, Ibn, 169
belief, levels of, 18–20, 27, 33, 39
Bidāyah wa al-Nihāyah, al-, 186
Biḥār al-Anwār, 48, 85, 90, 92, 107, 197, 200, 223, 224, 225, 227, 233, 234, 238, 239
Bilāl, Ali Ibn, 114
Biṭrīq, Ibn, 188, 189
blood debt, 94
Book of Belief and Disbelief, The, 224
Book of Belief, The, 229
Bultaʿah, Ḥāṭib Ibn Abī, 214
Burlusī, Shaykh Muhammad, 135

C

causality, 84
circumambulation, 123, 229
closeness to God. *See walāyah*, meaning of
contingent beings. *See* creatures' relationship to God
contingency of the world. *See* creatures' relationship to God
creatures' relationship to God, 56–63, 65, 69, 73, 74, 75, 104–107, 109, 110, 119, 121, 122, 124, 151,
—*See also walāyah*, meaning of; Real (Name of God)

D

Ḍabbī, Abū Naṣr Ahmad Ibn Husayn Ibn Ahmad Ibn ʿUbayd, 115
Ḍaḥḥāk, 189, 238

Daḥlān, Shaykh Ahmad Ibn Zaynī, 231
Dardā', Abū al-, 227
David, 46
Day of Resurrection, 41, 50
Daylamī, Hasan Ibn Husayn, 223
death, 125
Dehkhodā, ᶜAllāmah Ali Akbar, 141, 230, 232
Dhahabī, 137
Dhakhā'ir, 186
Dharr, *See* Ghifārī, Abū Dharr
Diᶜbil, 236
divorce, 91, 93, 96, 97, 228
Dīwān, 176
Dīwān, Ibn Fāriḍ, 232
Durar al-Kāminah, al-, 134, 137
Dūrr al-Manthūr, 95, 228, 233, 234, 238, 239

E

evil, 162

F

Faḍā'il al-Saḥābah, 169, 179, 183
Faḍā'ilī, 186
Fahd, Ibn, 46
Falakī, 168, 169
Faqīh, Abū al Ḥasan Muhammad Ibn Qāsim, 184
Farā'id al-Simṭayn fi Faḍā'il al-Murtaḍā wa al-Batūl wa al-Sibṭayn wa al-A'immah min Dhurriyyatihim ᶜAlayhim al-Salām, 186, 237, 238
Faraj, Abū al-, 186
Fāriḍ, Ibn, 80–83
Fāris, Ibn, 6
Fatāwā al-Ḥadīthah, al-, 132
Fāṭimah, 43, 123, 128, 129
Fattāl, Muhammad, 169
Fayyūmī, Shihāb al-Dīn, 222
Fazārī, Muhammad Ibn Ibrāhīm Ibn Muhammad, 114
fear, 19, 20, 28, 31, 32, 35, 47
friends of God, attributes, 34–41, 41–52
Fuḍayl, 200
Fuṣūl al-Muhimmah, al-, 113, 186, 228
Fuṣūṣ al-Ḥikam, 72

G

Gabriel, 8, 92, 104, 113, 115
Ghadīr fi al-Kitāb wa al-Sunnah wa al-Adab, al-, 157, 206, 214, 215, 230, 242
Ghāyat al-Marām wa Ḥujjat al-Khiṣām fi Taᶜyin al-Imām min Ṭariq al-Khāṣṣ wa al-ᶜĀmm, 111, 184, 185, 192, 206, 216, 217, 233, 234, 237, 238, 239, 240, 241
Ghaybat al-Nuᶜmānī, 157
Ghazālī, al- 206, 230
Ghifārī, Abū Dharr, 8, 89, 169, 170, 172, 180, 184, 186, 190, 200, 207, 234
Guardianship of Ali Ibn Abī Ṭālib. *See* Ali Ibn Abī Ṭālib, as successor to Muhammad
Guardianship of God, 13–14, 15, 20, 21, 27, 62, 66, 103, 104, 105, 106, 107, 108, 110, 172, 173, 181, 182, 209

Guardianship of the Imams, 10, 11, 34, 51, 55, 69, 72, 73, 84, 85–90, 104, 105, 108, 110, 111, 114, 117, 118, 119, 120, 122, 150, 151, 152, 153, 160, 161, 162, 196, 200, 205, 210, 212, 213, 216

H

Hādhā Huwa al-Wahhābiyyah, 145
Hādī, Imam Ali Ibn Muhammad al-, 134, 201, 204
Ḥadīd, Ibn Abī al-, 108, 214
Ḥaḍramī, Mūsā Ibn Qays, 190
Ḥaffār, Abū al-Fatḥ Hilāl Ibn Muhammad Ibn Jaᶜfar, 118
Ḥāfiẓ, Abū Bakr Mardawayh, 183
Ḥāfiẓ, Abū Muhammad Ahmad Ibn Muhammad Ibn Ibrāhīm Ibn Hāshim, 115
Ḥajar, Ḥāfiẓ Ibn, 132, 134, 137, 186
Ḥajj al-Tamattuᶜ, 126
Ḥakam, Ali Ibn, 197
Ḥakam, Hishām Ibn al-, 157
Ḥakīm, ʿUtbah Ibn, 239
Ḥalabī, 229
Haleem, M.A.S Abdel, 240
Ḥall al-Maᶜāqid, 136
Ḥamānī, Yaḥyā Ibn ᶜAbd al-
Ḥamīd, 184
Hamfer, 231
Ḥamīd, ᶜAbd Ibn, 207, 234
Ḥammūʾī, Abū Ḥafṣ Omar Ibn Abī al-Hasan al-, 162, 232
Ḥamwīnī, Ibrāhīm Ibn Muhammad Ibn Muʾayyad, 186, 193, 194, 237, 238
Ḥamzah, Abū, 119, 125
Ḥanafī, Sayyid Muhammad Murtaḍā al-Ḥusaynī al-Wāsiṭ al-Zubaydī al-, 222, 232
Ḥanafiyyah, ᶜAbdullāh Ibn Muhammad Ibn al-, 190, 233, 236
Ḥanbal, Ahmad Ibn, 130, 136, 207
Harawī, Abū ᶜAbd al-Salām Ibn Ṣāliḥ Abū Ṣalt, 114, 116
Ḥarīrī, Sufyān Ibn, 193
Ḥārithah, Zayd Ibn, 91, 95, 96, 97
Ḥasakānī, Abu al-, 233
Hasan, 169
Hasan III, Imam Abū al-, 201
Hasan, Ahmad Ibn, 114
Hasan, Ismāʿīl Ibn Abī al-, 236
Hasan, Zayd Ibn al-, 195
Hāshim, Yaḥyā Ibn, 190
Ḥassān, 235, 237
Ḥātim, 186, 234
Ḥayāt Ibn Taymiyyah, 142
Ḥayyān, Abū, 207
Ḥillī, Ahmad Ibn, 130, 223
Ḥimyarī, Sayyid Ismāʿīl Ibn Muhammad al-, 176, 177, 236
Hindī, Mawlā Ali Ibn Ḥusām al-Dīn Muttaqī, 136, 233
Hishām, 45
History of Islamic and Arab Civilization, The, 97
Ḥurr, 117

Husayn, 112, 123
Husayn, Ali Ibn al-, 190
Husayn, Isḥāq Ibn ᶜAbdillāh Ibn Ali Ibn Ali Ibn al-, 195
Husayn, Zayd Ibn Ali Ibn al-, 194
Ḥusaynī, ᶜAbd al-Raḥmān Ibn Muhammad, 114

I

ᶜIbārah ᶜan Ṣifātillāh, al-, 174
Ibrāhīm, Ali Ibn, 31, 196, 197
idolatry. *See* polytheism
Iḥqāq al-Ḥaqq, 237
Iḥtijāj, al- 201, 203, 216, 217, 228, 238, 239, 241
Ījī, Qāḍī ᶜAḍud, 186
Ikhtiṣāṣ, al-, 90, 238
Ikhtiyār Maᶜrifat al-Rijāl. See *Rijāl al-Kashshī*
Ilal al-Sharāᵓiᶜ, 92
ᶜIllīyyūn, 38
Imams, Guardianship of. *See* Guardianship of the Imams
infallibility, 174
inheritance. *See* adoption
Insān al-Kāmil. See perfect man
Insān al-Kāmil, al- (book), 73
Insān al-ᶜUyūn fi Sīrat al-Amīn al-Maᵓmūn. See *Sīrat al-Ḥalabiyyah, al-*
intercessory prayer, 122, 123, 124, 125, 128, 129, 135, 138
Iqbāl, al-, 223
ᶜIrāqayn, Hāfiẓ al-, 186
Iraqi, 136
Irbilī, Ali Ibn ᶜĪsā, 111, 228
Irshād al-Qulūb ilā al-Ṣawāb, 48, 223Iṣfahānī, Ḥāfiẓ Abū Nuᶜaym, 186, 188, 192, 195, 233, 234, 237, 238
Iṣfahānī, Rāghib, 13, 207, 222
Iṣfahānī, Sayyid Muhammad Bāqir Mūsawī Khānsārī, 232
Ishārāt, al-, 34, 69, 225
Ishmael, 218
Itḥāf Ahl al-ᶜIrfān bi Ruᶜyat al-Anbiyāᵓ wa al-Malāᵓikah wa al-Jānn, 135
Ithbāt al-Hudāt bi al-Nuṣūṣ wa al-Muᶜjizāt, 111
Ithbāt al-Waṣiyyah li Ali Ibn Abī Ṭālib, 45, 223

J

Jābir, 90, 189, 223
Jābir ibn ᶜAbdillāh al-Anṣārī. *See* Anṣārī, Jābir ibn ᶜAbdillāh al-
Jaᶜfar, 170, 173, 188
Jaᶜfar, Abū. *See* Bāqir, Imam
Jaᶜfar, Hasan Ibn Ali Ibn Muhammad Ibn Ali Ibn Mūsā Ibn, 37, 115, 173
Jamᶜ al-Fawāᵓid, 186
Jamᶜ bayn al-Ṣiḥāḥ al-Sittah, al-, 168, 186, 187
Jamāᶜah, ᶜIzz Ibn, 133
Jāmiᶜ al-Asrār wa Manbaᶜ al-Anwār, 224
Jāmiᶜ al-Bayān ᶜan Taᵓwīl Āy al-Qurᵓan, 239
Jāmiᶜ al-Uṣūl, 188
Jamil, 31

Jamīlah, Abū, 199
Janābidhī, Sultan Muhammad al-, 222
Jarīr, 95, 234
Jārūd, Abū al-, 196
Jārullāh, Shaykh Maḥmūd Zamakhsharī, 8, 11, 207, 215, 222, 240
Jawāhir al-Saniyyah, 113, 115, 116, 117, 118, 224
Jawhar al-Munaẓẓam fi Ziyārat al-Qabr al-Mukarram, al-, 134
Jawharī, Abū Naṣr Ismāʿīl Ibn Ḥammād al-, 222
Jāwid, Abū, 92
Jawzī, Ibn Qayyim, 133, 134, 136
Jawzī, Sibṭ Ibn al-, 186
Jazarī, Ibn Athīr, 222
Jesus, 59, 218
Jīlī, Shaykh ʿAbd al-Karīm, 73–75, 225
Joseph, 9
Jubayr, 233
Juʿfī, Jābir ibn Yazīd al-, 89, 228
Jumhūr, Hasan Ibn Muhammad Ibn, 114
Juzrī, 235

K

Kāfi, al-, 44, 51, 119, 172, 223, 224, 229, 238
Kalbī, 169, 182, 186, 189, 232, 233
Kanz al-ʿUmmāl, 186, 233
Kāshānī, Mullā ʿAbd al-Razzāq al-, 227
Kāshānī, Mullā Muḥsin Fayḍ, 155, 224
Kashf al-Ghummah, 111, 113, 157, 228
Kashf al-Irtiyāb fi Atbāʿ Muhammad Ibn ʿAbd al-Wahhāb, 145, 231
Kashf al-Yaqīn, 233, 234
Kashf al-Ẓunūn, 138
Kashshāf, al-, 207, 215, 222
Kathīr, Ibn, 10, 186
Kāẓim, Mūsā Ibn Jaʿfar, 112
Khālawayh, Ibn, 223
Khaldūn, Ibn, 230
Khalidi, Tarif, 240
Khallikān, Ibn, 230
Khārazmī, Muwaffaq Ibn Ahmad, 186, 192, 233, 237
Khārijah, Hārūn Ibn, 31
Khaṣāʾiṣ, al-, 169
Khaṭīb, 186, 234
Khāzin, 186
Khiṣāl, al-, 32, 223
Khulāṣat al-Kalām fi Bayān Umarāʾ al-Balad al-Ḥarām, 231
Khuṭbat al-Bayān, 68
Khuzāʿī, Diʿbil al-, 178
Khuzaymah, 235
Kifāyah, al-, 186
Kitāb al-Ḥujjah, 223
Knowing the Resurrection, 51
knowledge (presential), levels of, 34, 42, 46, 65, 71, 85–90, 108, 150, 153, 158, 159, 162
Kūfī, Muhammad ibn Muʿammar, 118
Kuhayl, Salamah Ibn, 186, 190, 207, 234

Kulaynī, Abū Jaʿfar Muhammad Ibn Yaʿqūb al-, 31, 195, 223
Kumayt, 7
Kunā wa al-Alqāb, al-, 228, 236

L

Lane, Edward William, 224
Laṭīf, ʿAbd al-, 139, 140
Le Bon, Gustave, 97, 228
Light of God, 38, 44, 45
Lisān al-ʿArab, 13, 222, 225, 229
literalism, 129, 130, 138, 142, 143, 144, 146, 147, 156, 159, 160, 213
—*See also* anthropomorphism
Lubnānī, Saʿīd al-Khūrī al-, 222
Lughat Nāmah Dehkhodā, 230, 231

M

Maʿālī, Qāḍī Abū al-, 186
Maʿānī al-Akhbār, 113, 114, 115, 117
Madīnat al-Maʿājiz, 111
Maghāzilī, Ibn al-, 214, 233, 237
Maghniyyah, Shaykh Muhammad Jawād, 145
Maghribī, Ali al-, 233
Maḥāsin, al-, 85, 119, 224, 229
Maḥbūb, Ibn, 31, 119
Mahdī, 84, 89, 121, 151, 152, 154, 155, 160, 161, 162, 221, 230
Majālis, al-, See Amālī, al-
Majlisī, ʿAllāmah, 48, 107, 188, 190, 195, 197, 198, 199, 200, 223, 224, 227, 233, 234
Majmaʿ al-Baḥrayn, 6, 222, 229
Majmaʿ al-Bayān, 233, 237
Makkī, ʿAbd al-Mālik Ibn Jurayḥ, 233
Makkī, Muʿammar Ibn, 195

Malāḥifjī, Omar ʿĀdil, 126
Mālik, 207, 233
Mālikī, Ali Ibn Ahmad Ibn Ṣabbāgh al-Makkī al-, 113, 186, 228
Mālikī, Zayn al-Dīn al-, 137

Manāqib, al-, 186, 214, 230, 233, 234, 237
manifestation. *See* creatures' relationship to God
Manṣūrī, Abū al-Hasan Ibn Muhammad Ahmad Ibn ʿAbdillāh, 117
Manṣūrī, Abū Mūsā Ibn ʿĪsā Ibn Ahmad Ibn ʿĪsā, 117
Manẓūr, Jamāl al-Dīn Abū al-Faḍl Muhammad Ibn Mukarram Ibn, 222
Mardawayh, Hāfiẓ Ibn, 186, 233, 234
Marḥab, 69
Maʿrifat al-Uṣūl, 169
marriage, 92, 93, 95, 96, 97, 174, 228
Marwān, ʿAbbās Ibn Ali Ibn, 190
Mary, mother of Jesus, 59
Maryam, Abū, 187
Masārr al-Shīʿah, 206

Maṣmūdī, Muhammad Ibn ᶜAbdillāh Ibn Tūmart. *See* Tūmart, Abū ᶜAbdillāh Muhammad Ibn ᶜAbdillāh Ibn
Masᶜūd, Ibn, 139
Masᶜūdī, Ali Ibn Husayn, 45, 223
Maṭālib al-Saᵓūl, 186
Mawāqif, al-, 186
Māwardī, 168
mawlā, meaning of, 10, 11, 12, 13
Mawṣilī, Zaynabā Ibn Isḥāq Rasᶜa, 131
Māzandarānī, Abū Jaᶜfar Rashīd al-Dīn Muhammad Ibn Ali Ibn Shahr Āshūb. — *See* Āshūb, Ibn Shahr
Memoirs of Mr. Hamfer, 231
Miftāḥ, 73
Minhāj al-Sunnah, 130
miracles, 65, 71, 73, 110, 111
Mirᵓāt al-Janān, 137
Miṣbāḥ al-Munīr, al-, 1, 6, 172, 222
Monotheism, 20, 28, 34, 38, 56, 69, 82, 111, 118, 119, 120, 122, 124, 133, 145, 152, 160
Moses, 108, 170, 185
Muᶜāfā, Ahmad Ibn, 118
Muᶜāwiyah, Yazīd Ibn, 107, 131, 191, 192, 196
Mubārak, 192
Mubarrid, 174
Mufaḍḍal, Abū al-, 87, 90, 116
Mufīd, 238
Mufradāt,
Mufradāt fī Gharīb al-Qurᵓān, al-, 13, 15, 207, 222, 240
Muhammad, 8, 23, 43, 47, 51, 56, 67, 68, 74, 78, 84, 113, 120, 126, 167, 169, 170, 174, 181, 182, 185, 187, 189, 190, 194, 196, 197, 199, 201, 206, 209, 225, 226, 229, 235,
—asecension of, 47, 48
—authority of, 9, 209
—ontological presidence of, 90–99
Mujāhid, ᶜAbd al-Wahhāb Ibn, 169, 186, 189, 190, 233, 234, 239
Muᶜjam al-Awsaṭ, al-, 169, 232, 234
Mujtabā, Imam Hasan, 195
Mukhallad, 192
Muljam, Ibn, 226
Muᵓmin, ᶜAbd al-, 230, 231
Munabbih, Wahb Ibn, 46
Muntahā al-Maqāl fī Sharḥ Ḥadīth Lā Tushadd al-Riḥ, 136
Muqannaf, al-, 169
Murājaᶜāt, al-, 168
Murāzim, 89
Murrah, Khalīl Ibn, 190
Mūsā, 118
Muslim, Muhammad Ibn, 120, 196, 229
Mustadrak, al-, 188
Mutawakkil, Muhammad Ibn Mūsā Ibn, 113, 114, 116
Muttafaq, al-, 186
Muṭṭalib, Rabīᶜah Ibn al-Ḥārith Ibn ᶜAbd al-, 94
Muzāḥim, Ahmad Ibn ᶜAbd al-Ṣamad Ibn, 116
mysticism, 69, 70–72, 84, 154, 158, 160

N

Nabtal, ᶜAbdullāh Ibn, 214
Nahāwandī, Abū al-Qāsim Ibn Muhammad Ibn Ali Ibn Ibrāhīm al-, 92
Nahj al-Balāghah, 32, 107, 108, 146, 214, 223, 228, 236
Naqi, Ali Ibn Muhammad, 115
Nasāʾī, 168, 207
Nāṣiḥ, 169
Nāṣir, Mālik, 141

Naṭanzī, 169
Naẓm al-Sulūk, 80
Nihāyah fi Gharīb al-Ḥadīth wa al-Athar, al-, 7, 10, 13, 222, 224
Nīshābūrī, Abū Saʿīd Muhammad Ibn Faḍl Ibn Muhammad Ibn Isḥāq Mudhakkir, 114, 116, 168, 186
Nīshābūrī, Shaykh Fāriḍ al-Dīn al-Aṭṭār al-, 78
Nuᶜaym, Abū. *See* Iṣfahānī, Ḥāfiẓ Abū Nuᶜaym
Nūr al-Abṣār, 186
Nuzūl al-Qurʾān fi Amīr al-Muʾminīn ᶜAlī Ibn Abī Ṭālib ᶜAlayhi al-Salām, 237

O

obedience, 13, 28, 49, 78, 90, 95, 116, 117, 173, 174, 197, 212, 214, 240
Omar Ibn al-Khaṭṭāb, 11, 126, 127, 133, 172, 190, 192, 217, 234
Omar, ᶜAbdullāh Ibn, 120
ontological intermediaries. *See* creatures' relationship to God
Othman, Abān Ibn135, 190, 197, 200, 216, 217, 235

P

perfect man, 72–83, 225
philosophy (necessity of), 157–59
pillars of Islam, 119, 120
plural used as singular, 213–16
plurality. *See* creatures' relationship to God
polytheism, 18, 107, 121, 122, 123, 124, 127, 128, 133, 145, 150

Q

Qāmus al-Rijāl, 235
Qarīb, Brigadier-General, 146
Qāsim, 232
Qaṭṭān, Muhammad Ibn Hasan, 114
Qays, Sulaym Ibn, 205
Qayṣarī, Dāwūd Ibn Maḥmūd Rūmī, 72–73, 225
Qazwīnī, 168
Qummī, Muḥaddith, 113
Qummī, Shaykh ᶜAbbās, 228
Qurʾan, The, 240
Qurʾanic literalism. *See* literalism
Qushayrī, Abū al-Husayn Ibn Ḥajjāj al-, 168, 229

Qūshijī, 168

R

Rabīᶜ, ᶜAbāyah, 169
Rabīᶜ, Qays Ibn, 169, 184
Raḍī, al-Sharīf Muhammad Ibn al-Husayn al-, 178, 223, 236
Raḍī, Shaykh Abū al-Futūḥ, 180
Rāfiᶜ, Abū, 186, 190, 191, 192, 207, 234
Rāghib, 14, 15, 23, 208
Rāhawayh, Isḥāq Ibn, 113
Rahwawayh, Ṣāliḥ Ibn, 92
Rashfah, al-, 214
Rāshidī, Ismāʿīl Ibn Isḥāq al-, 190
Rashtī, Sayyid Kāẓim Jīlanī, 155, 232
Rawḍāt al-Jannāt fi Aḥwāl al-ᶜUlamāᵓ wa al-Sādāt, 156, 169, 232
Rāzī, 168, 185, 186, 211–22, 234
Rāzī, Abū al-Futūḥ al-, 182, 235, 237
Rāzī, Abū Bakr, 233
Rāzī, Abū Zurᶜah, 112
Rāzī, Fakhr, 211, 240, 241
Razīn, Abū Ali Ahmad Ibn Ali Ibn, 184, 186
Razzāq, Ḥāfiẓ ᶜAbd al, 186, 190, 234
Real (Name of God), 21, 22, 34, 47, 56, 60, 62, 69, 74, 121, 150, 152
remembrance of God, 29, 30, 31, 33, 39, 40, 41, 46, 49, 69, 217
Ribʿī, ᶜAbāyah Ibn, 184
Riḍā, Ali Ibn Mūsā al-, 92, 111, 114, 115, 116, 118, 236

Riḥlah, 231, 232
Riḥlat Ibn Baṭūṭah, 142
Rijāl al-Kashshī, 235, 236
ring of Ali Ibn Abī Ṭālib. *See* Ali Ibn Abī Ṭalīb, giving charity while bowing
Risālat al-Walāyah, 222, 223, 228
Riyāḍ al-Naḍirah, al-, 186
Rūḥ al-Janān fi Tafsīr al-Qurᵓān. See Tafsīr Abū al-Futūḥ
Rūḥ al-Maᶜānī, 186
Rummānī, 233

S

Sābāṭī, ᶜAmmār, 206
Sabzavārī, Mullā Hādī, 75–76, 77, 225

Saᶜd al-Suᶜūd, 190
Sadaqah, Masᶜadah Ibn, 89
Saddī, 169, 184, 186, 188, 233, 239
Saᶜdī, Abū Ali Husayn Ibn Ali Khazrajī Anṣārī, 114
Ṣādiq, Imam Jaᶜfar al-, 10, 31, 32, 42, 43, 45, 66, 86, 88, 89, 90, 112, 157, 158, 190, 193, 197, 198, 199, 206, 207, 223, 224, 229, 236
Ṣadr al-Dīn, Mufti, 135
Ṣadr al-Mutaᵓallihīn. *See* Shīrāzī, Mullā Ṣadrā
Ṣadrā, Mullā. *See* Shīrāzī, Mullā Ṣadrā

Ṣadūq, Abū Jaʿfar Muhammad Ibn Ali Ibn Bābawayh Qummī, 32, 42, 45, 89, 113, 114, 115, 116, 117, 145, 172, 217, 223, 234, 236, 241
Safīnat al-Biḥār, 113, 228
Ṣafwān, 197
Ṣaḥīḥ, 120, 168
Ṣaḥīḥ Muslim, 229
Ṣaḥīḥ Nisāʾī, 187, 188
Sāʾib, ʿAṭāʾ Ibn, 190, 233
Sāʾib, Muhammad Ibn, 190
saints. *See* friends of God, attributes
Sajjād, Abū al-Husayn Yaḥyā Ibn al-Hasan Ibn Jaʿfar Ibn Hujjat Ibn ʿUbaydillāh al-Aʿraj Ibn al-Husayn al-Aṣghar Ibn al-Imam al-, 89, 95, 207
Salām, ʿAbdullāh Ibn, 12, 168, 169, 170, 182, 186, 187, 188, 189, 197, 233
Salamah, Būlus, 131, 232
Salamah, Ḥammād Ibn, 232
Salawi, 231
Ṣāliḥ, Abū, 59, 169, 182, 189, 232, 233
Ṣāliḥ, Mufaḍḍal Ibn, 199
Salmān, 89
Salūl, ʿAbdullāh Ibn Ubayy Ibn, 175, 214
Samʿānī, 169
Sāmarraʾī, Abū Muhammad Faḥḥām, 117
Ṣāmit, Abū al-, 86, 88
Sarī, Muhammad Ibn al-, 190
Satan, 28, 41, 49
Saʿūd, Muhammad Ibn, 154
Ṣawāʿiq al-Muḥriqah, al-, 134, 186
Ṣawlī, Muhammad Ibn Husayn, 114
self-annihilation. *See* annihilation in God
Shaʿbān, 46
Shaʿbī, 169
Shabistarī, Najm al-Dīn Maḥmūd Ibn ʿAbd al-Karīm, 228
Shabistarī, Shaykh Muhammad, 109
shadow existence. *See* creatures' relationship to God
Shāfiʿī, Abū al-Faraj ʿAlī Ibn Būrhān al-Dīn Ḥalabī, 11, 98, 186, 187, 228, 237
Shāfiʿī, Abū al-Ḥasan Ali Ibn Muhammad Wāsiṭī Jullābī. *See* Maghāzilī, Ibn
Shāfiʿī, Ahmad Ibn Ḥajar Haythamī Makkī, 134
Shāfiʿī, Ali Ibn Hasan Ibn Hibatillāh, 186, 232, 234
Shāfiʿī, Ibn Ṭalḥah, 186
Shāh, Abū al-Husayn Muhammad Ibn Ali Ibn, 115, 116
Shahādatayn, Khuzaymah Ibn Thābit al-Anṣārī Dhū al-, 175, 176, 182, 235, 237
Shāmī, Ḥaḍramī, 214
Shāmī, Ibn Kathīr, 186
Shāmī, Ibn Taymiyyah Ḥarrānī, 130–44, 154, 206, 207, 231,
Shaʿrān, 157
Shaʿrānī, ʿAbdullāh Ibn Ahmad, 184
Sharḥ al-ʿAqāʾid, 136
Sharḥ al-Ishārāt, 225

Sharḥ al-Manẓūmah, 225
Sharḥ al-Tajrīd, 168
Sharḥ al-Ziyārat al-Jāmiᶜah, 232
Sharḥ Fuṣūṣ al-Ḥikam: Maṭlaᶜ Khuṣūṣ al-Kalim fī Maᶜānī Fuṣūṣ al-Ḥikam, 225
Sharḥ Qāmūs al-Lughah, 229
Sharḥ Tāʾiyyat Ibn Fāriḍ, 227
sharia, 89, 218, 219, 241
Shawāhid al-Tanzīl li Qawāᶜid al-Tafḍīl, 232
Shaykh, 186, 234
Shaykhīs, 149–64, 232
Shiblanjī, 186
Shimās, Thābit Ibn Qays Ibn, 175
Shining Sun, 224, 225
Shīrāzī, Ṣadr al-Dīn Muhammad Ibn Ibrāhīm, 77, 155, 159, 171, 226
Shūshtarī, Qāḍī Nūrullāh Marᶜashī, 237
Sībawayh, 5, 12
Sibkī, Shaykh Abū al-Hasan al-, 133
signs of God, 57–60, *See also* creatures' relationship to God
Ṣiḥāḥ al-Lughah, 4, 229
Sikkīt, Ibn al-, 7, 12
silsilat al-dhahab, 111
Sīrat al-Ḥalabiyyah, al-, 228
Sirr al-ᶜĀlamīn, 206
Ṣūfī, Muhammad Ibn Husayn, 113
Sūrat al-Anfāl, 22
Sūrat al-Kahf, 21, 222
Sūrat al-Māʾidah, 168, 186
Sūrat al-Nūr, 39
Ṣūriyā, Ibn, 170
Suyūṭī, Ḥāfiẓ, 186, 233, 238
Suyūṭī, Mawlā Jalāl, 228, 239

T

Ṭabarānī, 186, 207, 234, 239
Ṭabarī, 168, 186, 207, 233, 239
Ṭabarsī, Ahmad Ibn Ali Ibn Abī Ṭālib, 201, 203, 204, 205, 216, 217, 228, 239, 241
Ṭabarsī, Faḍl Ibn Hasan,185, 233
Ṭabāṭabāʾī, 16–24, 85–90, 97, 146, 206, 213, 222, 223, 224, 228, 235, 237, 238, 240
Ṭabāṭabāʾī, Sayyid Muhammad Husayn, 222
Tabrīzī, Muhammad Yaḥyā Ibn Muhammad Shāfiʿī, 229
Tadhkirah, al-, 186
Tafsīr Abū al-Futūḥ, 235, 237
Tafsīr al-ᶜAyyāshī, 195, 198, 199, 200, 233, 238, 239
Tafsīr al-Būrhān, 185, 192, 195, 197, 235, 237, 238, 239, 240
Tafsīr al-Fakhr al-Rāzī, 234
Tafsīr Ali Ibn Ibrāhīm, 197
Tafsīr al-Kabīr, al-, 168
Tafsīr al-Kashshāf, 240, 241
Tafsīr al-Mīzān, 17, 213, 222, 223, 228, 233, 235, 237, 238, 239, 240
Tafsīr al-Ṣāfī, 224
Tafsīr al-Thaᶜlabī, 169, 186
Tafsīr al-Tibyān, 233, 234, 240
Tafsīr Bayān al-Saᶜādah, 222
Tafsīr Kabīr Mafātiḥ al-Ghayb. See Tafsīr al-Fakhr al-Rāzī
Tafsīr Rawḍ al-Jinān wa Rūḥ al-Janān, 237, 242

Ṭā'ī, Abū al-Qāsim ᶜAbdullāh Ibn Ahmad Ibn ᶜAbbās ᶜĀmir al-, 115
Tā'iyyah al-Kubrā, 80, 226, 232
Tāj al-ᶜArūs min Jawāhir al-Qāmūs, 11, 13, 15, 222, 229
Tāj al-Lughah wa Ṣiḥāḥ al-ᶜArabiyyah Ṣiḥāḥ al-Lughah, 222
Takāthur, al-, 29
Talḥah, 190, 191, 216
Ṭālib, ᶜAbdullāh Ibn ᶜUbaydillāh Ibn Omar ibn Ali Ibn Abī, 169
Tamīmī, 169
Tankīz, Sayf al-Dīn, 142
Tanwīr, al-, 169
Ṭāq, Muᶜmin al-, 157
Taqi, Muhammad Ibn Ali, 115
Ṭarā'if fi Maᶜrifat Madhāhib al-Ṭarā'if, al-, 188, 237
Tārīkh Abī al-Fidā', 137
Tārīkh Dimashq, 232
Tārīkh Nīsābūr, 111
taṣawwuf, 159
Tāshfīn, King Ali Ibn Yusuf Ibn, 231
Tawḥīd, al-, 42, 45, 89, 113, 115, 116, 146, 223
Ṭawīl, Ḥamīd, 169
Ṭawq, Marān Ibn, 206
Ṭāwūs,
Ṭāwūs, Ibn, 182, 185, 187, 188, 190, 223, 237
Taymiyyah, *See* Shāmī, Ibn Taymiyyah Ḥarrānī
Tehrani, Shaykh Āqā Buzurg, 232
Thābit, Ḥassān Ibn. *See* Anṣārī, Ḥassān Ibn Thābit
Thābit, Khuzaymah Ibn, *See* Shahādatayn, Khuzaymah Ibn Thābit al-Anṣārī Dhū al-
Thaᶜlabah, 170
Thaᶜlabī, 8, 168, 180, 184–85, 186, 234, 237
Thawāb al-Aᶜmāl, 114
Thawrī, Sufyān, 186
Thumālī, Abū Ḥamzah al-, 197, 233
Tūmart, Abū ᶜAbdillāh Muhammad Ibn ᶜAbdillāh Ibn, 135, 154, 230
Ṭurayḥī, Fakhr al-Dīn Ibn Muhammad al-, 222
Ṭūsī, Khawājah Nāṣir al-Dīn al-, 70, 112, 113, 116, 117, 118, 168, 192, 200, 206, 234, 235, 238, 241
Ṭūsī, Muhammad Ibn Aslam, 112
Ṭūsī, Shaykh Abū Ali Hasan Ibn Muhammad Ibn Hasan, 117, 118
Ṭūsī, Shaykh Abū Jaᶜfar Muhammad Ibn Hasan, 233
Tustarī, Muhammad Taqī, 235

U

ᶜUbaydillāh, ᶜAwn Ibn, 190
ᶜUbaydillāh, Muhammad Ibn, 191
Ubayy, ᶜAbdullāh Ibn, 214
ᶜUddat al-Dā'ī, 46, 223
Udhaynah, Omar Ibn, 196
ᶜUlūm, ᶜAllāmah Baḥr al-, 154
ᶜUmayr, Ibn Abī, 196
ᶜUmdah, al-, 188

Unity and plurality. *See* creatures' relationship to God
Unity of God, 55–57
Usāmah, 11
Usayd, 170
Uṣūl al-Kāfi, 223, 224, 229, 238
usury, 94
ʿUtbah, 186
ʿUyūn Akhbār al-Riḍā, 113, 114, 115, 116, 146, 236

V

veils, removal of. *See walāyah*, meaning of

W

Wahhāb, ʿAbd al-, 133, 138–39, 143, 145, 154, 192, 231
Wahhābism, 120–49, 152, 153, 154, 155, 156, 160
Wāḥidī, 169, 172, 186, 193, 194, 232
walāyah, levels of, 63–70
walāyah, meaning of, ix–vii, 11, 13, 15–24, 15, 24, 27, 28, 30, 34, 37, 38, 41, 45, 46, 47, 60, 61, 62, 63, 207, 208, 209, 211, 212, 213
walī, meaning of, 7–16
Walī, Name of God, 10, 13, 15
Wāqidī, 186
Waqqāṣ, Saʿīd Ibn Abī, 190, 200, 216
Warrāq, Abū Saʿīd, 200
Warrāq, Sarī Ibn Ali Ibn al-, 184
Wasiṭī, ʿAbdullāh Ibn Muhammad Ibn ʿĪsā, 118
Wazzān, Muhammad Ibn Abī Saʿd Ibn ʿAbd al-Karīm, 111
Widd, ʿAmr Ibn ʿAbd, 69
wilāyah, meaning of, 11, 12, 13, 44, 213

women, 92
worldly desires. *See* remembrance of God
worship, kinds of, 31–33

Y

Yāfiʿī, Imam Abū Muhammad ʿAbdullāh, 137
Yaʿfūr, Ibn Abī, 198
Yaḥyā, 192
Yāmīn, Ibn, 170
Yanābīʿ al-Mawaddah, 232
Yaʿqūb, 196, 197
Yasār, Fuḍayl Ibn, 196
Yāsir, ʿAmmār Ibn, 186, 188, 195, 207, 234, 239
Yazīd, Ahmad Ibn, 192
Yazīd, Khālid Ibn, 195
Yūnus, Sūrat, 12, 17

Z

Ẓabyān, Yūnus Ibn, 32
Zahrāʾ, Ibn al-, 142
zakāt, 120, 207, 217, 218, 219, 241
Zamakhsharī, *See* Jārullāh, Shaykh Maḥmūd Zamakhsharī
Zarkulī, Khayr al-Dīn, 230, 231
Zawawī, Sharaf al-Dīn, 141
Zayd al-Zarrād, 157

Zayd, Hasan Ibn, 6, 195
Zaynab, 91, 95, 96, 97
Ziyārah al-Jāmiᶜah, al-, 153
Zubayr, Ibn, 189, 190, 191, 200, 216
Zurᶜah, Abū, 112
Zurārah, 195, 196